

The GOSPEL KEY and Chaine.

The First part thereof: the Second part shall
God willing go forth in written hand.

Being

the thousand years in *Rev.* 20. 2. or the time in *Rev.*
14. I take it to mean one and the same time; And
times parts of the thousand, even two hundred
years, and the half time sixty years: Because 60 is
half an hundred in the account of some things: and
also because 1260 years do make one and the
same number with 1260. dayes; which dayes
are upon that ground aswel as this that
followes interpreted to mean 1260
years. 2 This is the ground
whereby further to enforce
that argument,

any man seeks (such *John* writeth the things which are
hereafter, *Rev.* 1. 19.) to overthrow the under-
standing years for dayes, he contrarieth in the chiefest
of all, the closing and sealing of the words of the
in *Dan.* 12. 4. 8. and the sealing of the sayings which
Thunders uttered in *Rev.* 10. 4. 3. Those texts are
betick even as this that followes is, which is not of
interpretation, *Thou shalt bear the iniquity of the*
Judah. I have said God appointed thee each day for
in the Hebrew a day for a year a day for a year.
4. 5. 6. And many more Misteries: the mystery of the
bottomless Pit in Re. 17. and Re. 20. 1. 2. to that thousand years
stand ye it fulfilled in Purgatory: and the end of the thou-
is now and the Devil loosed: print. Anno Dom. 1673.

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The Reprophesie of the little Book: To the whole Christian Church through- out the earth, *Revelation 10, 11.*

WE read of a self exalting man of sin, who exalts ^{†1 Thes.} himselfe above all that is called God, or that is ^{2, 3, 4.} worshiped. Kings are called Gods: If he called them unto whom the word of God came &c. *I have ^{*Psal. 82} they are Gods, and all of you are children of the most ^{2.} he had in verse 4th. exhorted them to deliver the and needy: to rid them out of the hand of the ^{2.} ed: a seasonable exhortation for this time. They not neither will they understand, they walk on in ^{2.} esse, all the foundations of the earth are moved or of course. verse 5th. Propositions out of those ^{2.} are these.

First, That if we consider the Popedome exalting it for the reign of the Woman the great City, over ^{†Re. 17,} the Pope is head, (as Christ is Head over the ^{18.} each or good woman the *holy Citie, which comes ^{*Re. 11, 2} from God out of heaven,) that other City reigns over the Kings of the earth: we then freely grant ^{2.} Scriptures occurre each to other: For no difference ^{2.} are between this Reign, and the exalting himselfe ^{2.} Gods even Kings. This, ^{2.} Kings outwardly at least having since *Luther* (that ^{2.} who *pneacheth the everlasting Gospel,) deny'd. ^{*Re. 14,} ^{6.} that denial to be the reason, why the light of ^{†Re. 1, 20} Candlesticks or †Churches, is now further light- ^{2.} two of these Islands which belong to these the ^{2.} by the third Angel of chapter 14th. it is seen into. ^{2.} the word, Write, sith it must be by writting, is in ^{2.} verse

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The Reprophesie of the little Book:

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The Repropheſie of the little Book: To the whole Chriſtian Church through- out the earth, *Revelation 10, 11.*

WE read of a ſelf exalting man of ſin, who exalts † *Thes.*
himſelfe above all that is called God, or that is 2, 3, 4.
worſhiped. Kings are called Gods: If he called them
unto whom the word of God came &c. *I have **Pſal. 82*
they are Gods, and all of you are children of the moſt 2.
he had in verſe 4th. exhorted them to deliver the
poor and needy: to rid them out of the hand of the
opreſſed: a ſeaſonable exhortation for this time. They
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1^{ſt}, That if we conſider the Popedome exalting it
for the reign of the Woman the great City, over † *Re. 17,*
the Pope is head, (as Chriſt is Head over the 18.
each or good woman the *holy Citie, which comes **Re. 11, 2*
from God out of heaven,) that other City reigns
over the Kings of the earth: we then freely grant
ſcriptures occurre each to other: For no difference
is between this Reign, and the exalting himſelfe
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the Kings outwardly at leaſt having ſince *Luther* (that
who *preacheth the everlaſting Goſpel,) deny'd. **Re. 14,*
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two of theſe Iſlands which belong to theſe the
by the third Angel of chapter 14th. it is ſeen into.
the word, Write, ſith it muſt be by writing, is in
verſe

† Re. 14,
6, 8, 9.

verse 13th. brought in to make up, with the second Angel a cryer against Babilon,) the reprophecie of the little Book. And the word Write, was in spirit to me who have stood on Sea and earth by reason of a little Boat, as that Angel in Rev. 10. 2. 5. stood with the little book that prophesies again.

* 1 Sam.

10.

† Re. 11,
3, 4.

2. Note, that God honour'd Kings with his own name in refferance to his word, or for his word sake come up to them, even to the first King over his people King Saul: The word of the Lord by *Samuel* the Prophet who anointed King *Saul* with Oyl, confirmed him and perswaded him of the spirit of Prophecie by three signes or predictions given him by *Samuel*. The two Olive trees, (to the two Candlesticks, at the end of the two book witnesses prophesying 1260. dayes of years) are well called in refferance to that first anointing with oyl, two anointed

* chap. 4.

ones by † *Zachariah* the Prophet, or sons of oyl two. God did more for *Saul*, he gave him a changed heart, yet Scripture sheweth that that heart being not followed by *Saul* with holy desires, and with the Acts of humility, patience, selfe denial and faith, the other guift of the change of heart to Prophecie failed, and stood him in the evil day in no stead, and *Saul* dyed after he sought to the Witch of *Endor* a Reprobate. Why dayes 1260 in the Texts, are interpreted years 1260 by me see *Gen.* 29. 20. 27. *Exek.* 4. 5. 6. dayes mean years because, these are found to the mystery of Prophecie, and to the mystery of

† Re. 11,
3, 4.

Re. 12, 6.

† Re. 11,
2.

* Re. 17.

7. 8.

† Re. 13.

18.

iniquity, *Re.* 11, *Re.* 12, 6, 14, *Re.* 13, 5 *Re.* 11. 2. by these two last ye see 42 months to the trampling Court, & 42 months to the devouring Mouth, even the same time as the Prophecie and the flight of the good Woman is: she is the mother of many children, even the same with the trodden City verse 2. The † Court the Woman upon the * *Beast* of the Pit, and the reigning City that hath the *Beast* two horns for her head, and the false prophet of *Re.* 16. 7. 18. are all, one enemy to the flying Woman, or Citizens of the trodden City

This enemy is the false Prophet, (that selfe exalting
 man of sin linked to the Beast,) a worker of miracles Re. 19
 and of such wonders as come from a power of witchcraft,
 Re. 13, 13, 14. this false Prophet, (sith in some things he
 should be like (outwardly holding the name of Christ)
 Christ: for he teacheth to bear the crosse of Christ:
 not so much to the heart adicted to sin to crosse it, but
 the form or picture of a Crosse this is most stood upon by
 Papists: outward signes they highly exalt, knowledge
 and inward obedience, They and the Devil both tremble
 at I say for that reason, as also because he should pro-
 fesse both Kingly and Priestly government, †this false Pro-
 phet hath two horns like a Lamb. Christ being called
 the Lamb of God that taketh away the sins of the world
 hath 7 horns and 7 eyes. For he the horn of salvation
 and Carpenters Son hath brought these things from the
 horns and 4 Carpenters. I dreamed I saw a man with
 three eyes in his face, and he passing by me had eyes
 about his head. This spiritually proveth this pre-
 sent eye sight from this the 4 horns to the opened
 Behold,

The man whose name is the Branch, and he shall grow
 out of his place, and he shall build the Temple of the
 Lord, and he shall bear the glory. After that Christ was
 presented in the Temple Mary returned with him to Na-
 zareth. Christ came of David the son of Jesse, & therefore
 was this Rod, and Branch or Flower, is shewed Luke
 the 3. so it was before expressly spoken, in Isai: 11. Net-
 ser in the Talmud is Messias: of this word Netser the
 Town Nazara or Nazareth took the name. At Nazareth
 Mary conceived Christ, Luke 2, 7. These and many
 more texts shew, That Jesus a Branch of Jesse made
 his most constant abode in Nazareth the Town of
 branches, and thereupon was called a Nazarene Mat. †View
 16, 7. Mar. 1, 24. Mat. 2, 23, Acts 22, 8: namely be-
 cause

*Re. 13.

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†Re. 5, 6.

†Zach. 1. 18. 20

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†Zach.

6, 12.

*Luke 2.

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†View

page 176

*Re. 10.
†Isaiab
24, 16.
14. 15

*Psa. 9, 6

*cause he was of *Nazaret*, Mat. 21, 11. Therein is briefly couched the reason of these things from the 4 horns and the Doctrine of the little book opened from *the Sea, Horn-f= being a Town upon the twing of the earth ; and the Doctrine of the white horse from the white horse head. Will his enemy set forth the crosse of Christ by a crosse stick and by crossed armes: in this his bright coming against him he sets forth things much by phansie, To the end they might see themselves insnared in a work of their own hands. So our Lords word like himselfe is known by the place, the Book by the place: and our Lords enemy is known by the said City a City of 7 hills or heads, Re. 17. 9. *even her place.

†Re. 9,
11.
*Re. 1,
20,

Another mark to know the man of sin by is this, he stealeth worship from Christ, sith his Subjects have him in honour for the forgivenesse of sins. This thief comes not but to kill and to destroy John 10th; the †Angel of the bottomlesse pit he is who hath his name a Destroyer, from that Evangelist it should seem: and in vese 1. He is signified by a *Starre fallen to the earth: the 7 Starres were Angels of the 7 Churches: these Starres were men for they were written unto: men are lights and foundations. The Foundations of of the earth are moved saith the margin tverse 5th.

†Psa. 82,

The third proposition is, That the word of the Lord once come to a King or Kings an help against darknesse and ignorance ought to be a foundation unmovable.

The Prophets where they prophesie of comfort to the Church of God, referre us much to *David* who is called a man after God own heart: and Christ himselfe is prophesied off under the name of *David* and under the name of a shepherd, *Ezekiel* 34, 23, 24.. They were both born (though at a great distance of time) in one Town even *Bethlehem*. 4. Note thence, God hath made some

King

Kings as towers of defence to the Saints.

Constantinus *Clorus*, and his Son *Constantine* the great and first baptized Christian Emperor, received the word of Christ *A. Dom.* 300 and in 306. *Pridiox* sets this distance of time,

To the Fathers *A. Dom.* 336 thence to *A. C.* 499. yea and unto the year of Christ 595: they had the word of God in very great respect allowedly from the 38 years of *Constantine*, fulfilling *Isai*, 60. 2. 3, the Gentiles shall come in thy light and Kings to the brightnesse of thy rising: yet fell those Fathers and Bishops into great errors, To the fulfilling that word, *vizt.*

An Angel came down from heaven having a key and chain. I name the year 336 for their beginning to ^{† Re. 20,} come down: but I name for the Popes their beginning to ^{2.} pick up Satan, and the Fathers to have finished the sealing him in the bottomlesse pit *A. Dom.* 595 and also to the Popes for a beginning to them 666, because by 595 ⁵⁹⁵ the Papacie had not fully agreed where to place Purgatory; which mad and sad opinion is the fulfilling of the bottomlesse Pit, sith they agreed to place purgatory in earth; And 666 the fittest year by the text that the number * of the Beast; I say that year 666 is the ^{* Re. 13,} year whereunto to place the thousand years of Sa- ^{18.} bondage: and sith 1000 year is with the Lord as one day, take away this long day again, and say the mark of the Beast or his number and Satans liberty are both discovered at *Londons* flame; Ergo, now the thousand years the proofe of Purgatory or the Pit being seen into *Dom.* 1666, God hath brought about this discovery, argument that could not be so bright, from the beginning of the account for the Fathers, or by the year of 1336, that is not by 1000 put to 336, because is 330 years wanting for the time of the Pit or Purgatorys durance, seeing, that fiction of Purgatory was

Page 220 not plainly until 595 saith *Movlin* against *Arnoux* the Jesuit: no not untill 666 say I: at last (saith he) purgatory was put under the ground and placed near to hell.

Page 215

But, if ye observe these things, and more in him, vizt. *Chrysostome* saith in his 39 Homilee, although the soul remain and be imortal, as in truth it is, it shall not without the body receive those unspeakable blessings, nor suffer any punishment, all the punishment which the souls suffer being separated from their bodies (according to *St. Ambrose*, in his 10th. chap. of the Book of the benefit of death,) is that they are in great fear and disquietnesse attending the punishment which is prepared for them at the latter day. Staying for the latter day many of the Fathers place the souls both of the good and bad in holes or dens under the earth, or in certain secret places which they call receptacles. *Tertullian* in his 55 chap. of the book of the soul saith, We hold for certain, that all the souls are set apart in hell untill the day of the Lord. *Ireneus* saith the like in his 5th. book grounding upon this, that Jesus was in hell until his resurrection, whose example (saith he) all the faithful must follow, for (saith he) the Disciple is not above his Master. *Origen* saith, I am of Opinion, that all the Saints going out of this world stay in a place of the earth which the Scripture calleth paradise or in some place &c. And from thence he makes the souls ascend up by degrees higher and higher. *Lactantius* saith in his 7th. book, chap. 21. All mens soules kept in a common prison, until &c. *St. Hillery* upon the 38 Psalm saith, their souls descend down into hell after their bodies are buried. *Victorinus* Marton *Re. 6.* esteemeth that the souls of the Saints are under the earth. *Novatianus* in his first chap. of his book of the Trinity, saith, The things that are un-

Page 25

earth are not without power disposed by order: for
 is the place where the souls of the wicked and faithful
 carried &c. St. *Austin* is very uncertain in this mat-
 yet these are his words upon the 36 psalm, After
 short life thou shalt not yet be in the place where the
 shall be, to whom it shall be said, Come ye blef-
 of my Father &c. But thou mayest be there where
 proud rich man being in torment saw the miserable
 of man in rest &c. But,

I find (saith *Movlin*) the Fathers to agree in nothing
 more than in this, That as soon as the dead shall be risen,
 they shall be singed and burnt by the fire at the day of
 judgment, which they call a baptism of fire, and the
 flaming sword at the entry of Paradise, from which fire
 they exempt none, no not the Apostles or Virgin Mary.

Ambrose upon the 36 psalm saith, The sons of *Levie*
 shall be purged by fire. *Ezekiel* and *Daniel*, and they
 though they shall be examined by fire, shall neverthelesse
 we have passed through fire and water. St. *Hilary*
 on the like, on the 119 Psalm the third part maketh the
 Virgin Mary to passe through the fire of the last judge-
 ment. Thence,

Note how directly contrary the Spirit of God speaketh,
 saying, (to help our knowledge,) thrones to souls saying
John, I saw † thrones and they that sat upon them: and
 saw the souls of them that were beheaded for the wit-
 ness of Jesus, and they reigned with Christ a thousand
 years, first they live and Reign they enjoy high blessed-
 ness: but the Fathers say they indure some depth of
 misery.

The thousand years and thrones is to bring the argu-
 ment of the Spirit from those thrones to the great white
 throne: the which because one thousand years would not
 be named two. And, 2 The Spirit in that he seems
 comply in the next verse with that error, saying, The
 rest

Pag 218

† Re. 20,
4.

rest of the dead lived not again until the thousand years were finished: he doth it only to assure the prophesie against them, sith there he begins another thousand, making these to have part in the first resurrection, saying, That on such the second death shall have no power, (which is to say the death of the soul,) but they shall be Priests of God and *Christ &c. What priests of Christ
 *A^{ss} 7, and kept (Christ being ascended and at the right hand of
 5. God in glory,) under ground? Why did St. Steven then look up? They hold for 295 years at least an error: because, or for discovery of which, The Spirit of God let drop, verse 4,5,6. until he would say Write again. Our Church holdeth, that presently the souls go to happiness or to misery, discenting from the Fathers in those poynts: though in many other poynts, they and the Fathers hold truth. I will not certainly distinguish between the Fathers and some of the Bishops of Rome in some poynts. I have before said,

If ye observe those things that *Movlin* out of them saith, and of their long continuance, That until the year 595 was the Angel with key and chaine coming down from heaven, and the Pit of Purgatory was preparing for the
 595 Popes and for Satan, even for the Gayler and Devil. So, or to 666 ye have the end of the chain and seal in the hands of the fathers succeeding each other. This take to it, and ye will easily become of this faith also.

That because of those ungrounded errors many of them
 †A. D. meerr fictions, the true †Woman took her flight soon after
 365 God took up the manchild *Constantine* into heaven, even at the growth of *Arianisme*, vizt. By the year 365 its end, at the latter end of the Reign of the longest lived of the three Sons of *Constantine*; and in *Julian* the Apostate
 *Dan. 12 saith *Napeir*, was fulfilled the desolation and abomination,
 11. or the long and wasting abomination was then set up. *Julian* Reigned not two years but that *Valens* the Empe

took his place by the year 367 saith he or thereto
 endeth his : but *Pridiox* begins him sooner, by at least
 two years : this *Valens* yea and also *Constantines* Son the
 angest liver of them were bitter and bloody Persecutors
 as bad as any one of the ten Grand Persecutions was this
 of the *Arians*, say both *Pridiox* and *Brightman* : Here ye
 see the Persons, But except ye *Clorus* and *Constantine* his
 son, for his throne is quite otherwise ; the Persons who
 sit on thrones ye see who beheaded souls. So are those
 thrones both a foundation and light into the *Revelat.*

By that tycar, we have seen good cause of the womans
 fight, and and therewith where to begin the time times
 and half, or 1260 dayes of years, the time of the two
 witnesses prophesie : and *verse 6, 14. are one matter,
 all excepting the two great wings of an Eagle, even the
 manchild *Constantine* his badg or banner of honour or
 Armes, which she his Mother that bore him, (even the
 true Church,) had given her to fly by : those verses ex-
 pound each other. And that this was the best of all wayes,
 as to discover the good woman : so also, sith *Constantine*
 removed his Emperial Seat from *Rome* the City of 7 heads
 or Mountaines to *Bizantium* called being new built *Constan-*
tinople, and that the Bishops or *Popes* presently sat down
 in his seat succeeding each other. On that hand as that
 woman by her long continuance, and by her wings his ho-
 nour, so likewise the evil woman is best revealed by his
 seat of honour even,

First, By 7 heads or †Mountaines, sith verse 9th. saith,
 the 7 heads are 7 Mountaines on which the woman sitteth.
 What name else hath she ? She hath the name of the great
 City which reigneth over the Kings of the earth, verse
 18. 2 By her suddain sitting down : the manchild of the
 other woman was caught up to heaven, taken out of this
 life verse 5, 6, do shew that she fled to her place prepa-
 red of God, (blessed she is because *it is prepared,) that
 they

† 365

* Re. 12.

6, 14.

† Re. 17.

9, 18.

*Re. 21.

2.

they should feed her there 1260 dayes. *Ergo*, she must

†Re. 12. and did bring forth her manchild, ere she might possesse his honour: her seed the holy City is prepared as a Bride:

*Re. 11, her seed do make the measur'd †Temple and Alter and worshippers therein: another expression shewing Gods

1.

love to these, as verse 6. of chap. 12. doth shew. Her

enemy for feeding her must be and is placed neer her, and

revealed is she, 3 By the name of a Court without the

Temple left out unmeasur'd. 4 By her treading under

the holy City 42 months, even 1260 dayes: that is by

her evil conditions such as whores use. *Ergo*, 5 Her

being called a great Whore. 6 By her, (she being spiritu-

†Re. 17. 1

ally, even by Idolatry a whore,) being drunken with the

blood of the Saints, which truth we sensate in the blood of

our *Marian* Martyres. 7 By the mystery of the Beast that

carrieth her, and by or out of the place this Beast with her

comes? He comes with her out of the bottomlesse Pit:

It is a prophesie of Purgatory, the Papists tenent hereof

fulfilleth it clearly. 8 By the 7 heads and ten hornes

which the Beast hath that carrieth her: She sits upon the

seat of the Roman and Pagan Persecutors, discribed also

is this power by the name of the *Beast of the Sea who

hath 7 heads and ten hornes, Re. 13, 1. this is the Beast

which was in the Pagans, is not in *Constantines* dayes,and yet is in other Emperors *Arians* and others, as the*Kings* ten in Re. 17, 8, 12. She is revealed or rather herhead the *Pope*, 9 By another name, and by his contin-

uing or making warre saith the Margent 42 months

1260 dayes: for 30 dayes of years make one of these

months: this other name is a Mouth given to the Beast

of 7 heads, Moreover, he is revealed, 10 By the fall

42

of a Starre from heaven to the earth, to whom is giv-

30

en a key of the bottomless Pit: he openeth the Pit and

1260

causeth a smok like the smok of a furnace: out of which

come Locusts, which have power to hurt every thing

th

is not green, even such as are not holy, they hurt
 souls as *Re. 6*, verse 8 doth shew. By verse 6 the
 punishments inflicted by that opener of the Pit, and by the *†Re. 9.*
 Angel over them which is the Angel of the bottomlesse Pit
Re. 11: it doth signifie both *Pope* and *Turk* handled to-
 gether and under the name of *Gog* and *Magog*. 11 By the
 earnestness of their number: it is as the sand of the Sea **Re. 28.*
 multitude, so as they can compass the Camp of the *8. 9.*
 about and the beloved City, because these are to
 be but a few, like a remnant to a whole piece. These
 little flock of Christ are signified by little numbers
 1000 and by 144, and by two Churches or Candle-
 sticks, and by an Army in the heaven of the true Church **Re. 19,*
 riding the horse. If by multitudes and peoples and *11. 14.*
 as the other be signified, it is by white robes as
 saints are in *Re. 19, 8*: But these our enemy have a
 mark given them, for us to know them by, and
 shew that by this prophesie they are called to praise
 the Lamb for this invitation, who to that throne
Re. 7, 10. hath given a vision of Lamb; for the prooffe
 which throne before which they are said to stand he
 given it: the private mark given them is palmes in
 hands verse 9. But it is the 144000 that are the
 Israelites, and hath the Spirit bringing 24 to the
 144 because 24 was a vision upon the Lamb, to **Zac. 8, 3*
 the fellow servant of *John*, in these two Isles Churches *6, 12.*
 candlesticks where the remnant are. The Prophets *†Zeph. 3,*
 of *Sion* and of the remnant together, as of a poor *14, 20,*
Amos 9, 10, 12. Joel 2, 32. Micah 4, 6, 7. chap.
2. Hab. 1, 4, 5. a work that ye believe not though
 declare it, see chap. 2, 3, 4. The Jewes God made
 keepers of the book for Christians. And the high
 of the Christians he hath by sealing the books, and
 giving the sayings which the 7 Thundering Angels ut-
 tered made these Rulers the keepers of the book the
 New

Testament; the witnesses books two prophesie that time
of 1260 dayes of years in Sackcloth a mourning wee
for this the Remnant sake, signified by Mount *Sion*
which the the Lamb stands, and to the number 144 as

† *Re. 22.* *Jerusalem's* wall, tmeasure'd by the Angel according to
17. measure of a man of the Angel: this man in having t

† *Re. 11.* the light of the two Candlesticks, proclaimeth the Re
3. 4. nant first blessed according to the end of those two be

witnesses prophesie: This ye are to see by their num
reaching just to the outside of this the white throne, wh

is to say the tribulation of these dayes, poynted to also
the Eagles gathering is it *Mat. 24. 28*, for verse 29 sa

(having named the Eagles gathering to the body in v
28,) immediately after the tribulation of those dayes;

doth the word those referre to that gathering: For
to our Lords glory, That the Eagles wings so disposed

in the *Revelat*, that before had been called a gathering
him, is to this same man whose mind he hath inlight

by the understanding these, from his Father side a Ser
Serpent Piller and Eagle, and from his Mother side

† *Re. 3. 13* Eagle a quarter part of honour to the Jerusalem cross
And two men were mowing in the harvest field

† *Luke 17* the mistone, one of them was immediately struck d
36. 37. to as he had no time to say to his fellow, I am sick;

the other left alive: Hereupon the disciples say, W
Lord? he answers them, Wheresoever the body i

ther will the Eagles be gathered together. This be
here in *Torkshire*, and also was on the spot of ground be

ing the man taken and the living man also. *Pridios*
Constantine Our *Constantine*, and tells us that his [F

(from whom comes the banner of the Eagles W
lyeth buried here in *Tork*. So that the Providence

† *Psal. 60* riously displaid by that banner, *Thou hast given
ner to them that fear thee: that it may be displaid

of the truth ; Selah ; And the Sun of righteous-
 ariseth saith Mala. with healing in his wings : *A chap. 4. 2.*
 why Christ chose the wings, even to prove him-
 him prophesied off : and us those that fear him.
 As there the ingraven Eagle witnesseth to the Eagle,
 natural lightning witnesseth which our Lord saith shin-
 out of the East to the West, or from one part under
 to another part, as in *Luke 17* thus it witnesseth.
 I lived two miles off thence, and there also I lived,
 ereof three in their harvest field, two were by light-
 struck dead and one left alive in the midst : it is a
 by the Sea also. But,
 Doth it mean a lightning of the mind of man and of men,
Mat. 4. at Christs preaching Repentance, To the peo-
 of the way of the Sea beyond *Jordan* : *Galilee* of the
 miles : the people which sate in darknesse saw great
 to spring up to them ? *Constantinople* is called the
 ern part, and *France* and *Spain*, (yea and I suppose
 Islands also,) the Western part ; so by that banner
Constantine, Truth hath its banner to shine from East to
 gloriously : and that by this sea, for *John* saw his vi-
 by the Sea, and after our Lords resurrection, *Peter* † *John. 21.*
 and *Thomas* were together by the Sea, when and
 our Lord spake of *John* his tarrying till he came. * *Re. 19,*
 fore it is the Angel saith to *John* I am thy fellow, 10.
 of thy brethren &c. and that *John* in the little book
 prophesie again, *Re. 10, 11.* God hath disposed of
 fellow into a fit place. To the eleven marks of the
 before take this,
 By the full end of a thousand year, our Lord by
 who is also *Thomas* gives this, that to all those discip-
 marks God in *Re. 13, 14, 14.* and *Re. 19, 20.* saith he
 with by living wonders and miracles : And he here
 of a remnant to these it is to occure to the † *Re. 17.*
 others speeches, where sometimes the remnant is nam-
 ed

named in opposition to the chief Rulers of the people. The Beast and false Prophet is cast into a lake of fire: but the remnant are said to be slain with a sword verse 21.

Great is the difference between coming down of Starr Angel from heaven, and between the falling down of the said Starre or false Prophet to the earth. *Ergo*, to the dwellers on the earth the Angel of *Re. 19. 6.* doth Preach that is, God hath sought many wayes to convert them. He sent and signified things said Gods Angel to *John*, or so is his Testimony: he took up significative things; we see here this, if it be but by saying, I could be content to come from the Steeple top to the earth, but I would not willingly fall down. To set forth further the fall of the Starre the said succession of *Popes* for a full thousand year or more I will not do as I have done by the Fathers, will but begin a little with *Pridiox* at the beginning of the Tollerable Arch-Bishops and give you to see by the Title that he thence from 336 to the year of Christ 1623 do give them, which Titles being worse and worse, (as the History afterwards herein you may see, and we have cause to believe he saith true, They appear to be fallen from heaven; And that therefore such a woman a whore has neither been true unmarried to her virginity, nor married to her Husband such are rightly called whores. I do not speak of any in the 300 years. Their zeal was great and Bishops Martyrs many in Rome and elsewhere a large remnant, too many saith *Pridiox* for a Catalogue: yet in that purest age of the Church, so many errors did take rooting and flourish, (even some Ceremonies,) to this day.

A. D.
358.

I will but a little begin with their falling down, to wit *Liberius* a Roman subscribed to *Arianisme*, and to *Athanasius* condemnation: *Felix* condescended to communicate with the *Arians* though he was none himselfe: he was

wards made away; *Damasus* a *Spaniard* got his place by
 bickering and bloodshed, saith *Pridicx*. Here be-
 come the pillar of Popery though he did some good who
 loves; *Damasus* was a great friend to *Jerome*, who as
 stiffly maintains was made Cardinal first by him
 the Title of *St. Anastasius*. *Jerome* much reformed the
 Latin Edition. 3 *Pope Damasus* appointed *Gloria*
 to close up every Psalm, some make him the Author
 the Pontifical containing the *Popes* lives. This is cer-
 tainly that the Luxery of the Clergy was at a great height
 this time. *Ciriseus* a Roman that followed him admitted
 monks into holy orders. He concludes the good Bishops
 before one *Marcellus* who brought in the singing of ^{†AD336}
Nicene Creed, and the giving of the *Pall* to the Bishop
Hippolytus. Next before him he endeth good Bishops. He
 gives several Titles thenceforth, concluding incurable
 Babylonians with *Pope Urbane* the 8th. the beginning of his
 reign A.D. 1623. I leave them.

By adding to the year of the true *Womans* flight in A.
 365 1260 ye come to the first year of C-- the first his
 sign, and to the apparition of the white horse 1625, by
 which I affirm the outside of the white throne (which
 with it the opened books, the other and opened book
 of life) is pointed to: It is pointed to, because that sa-
 tis number endeth just 1625, and because of the appa-
 rition of the white horse then, and our tribulation next.
 And at the commaund of God buy again and write again
 to hell, a horse was bought, that but the day before
 he had been bought to charge *Papists* in 1660: not till
 above a year after minded I the letter, a white horse to
 beaven opened in *Re. 19. 11*.

The falling away with us since 1658 or 1660 is a sign,
 with all the rest of the arguments, to us all, of the near-
 ness of the day of the Lord, answering to that falling
 away or down soon after *Constantine*: that throne of his
 (under

(under God) in chap. 4. and chap. 5 hath to it the opened book, as our throne the white throne of *Re. 20. 12.* It is a sign, † For that day shall not come, except the
 † *2Thes. 2.* come a falling away first and that man of sin be revealed
 9. the son of perdition: so is perdition named to the Beast in *Re. 17. 8.*

So many have been the fallings away, so many the great men of sin, and so many the revealing that the revealing of the great day which is the verdict of our Apostle, in the note of that falling, had been void and uselesse, if the Spirit of God had not in that book laid down the reign of that man of sin so long a time. So had our Lords word against him and to the help of the Protestant faith failed, perswading them to dwell in the tents of *sem* Name or renown *sem* signifies: I say to our hearers these words, then shall appear the sign of the Son of man in heaven are, even these heavenly gifts to heaven opened and to the books opened, they had been else lost, this is, If that long reign of the man of sin had not been laid down, or if the words of the prophesie of the book had been, (of which he saith to *Johns* fellow in *Re. 19. 10.* and *Re. 22. 9, 10.* Seal not,) sealed for ever: the words are to *Johns* fellow, because *John* is dead long since: But virtually *John* carries to this coming of Christ in lightning. For a sign the 4th. Beast in *Re. 4th.* tis like a flying eagle. These are such Beasts as worship God and the Lamb, the wings are full of eyes, *Daniels* Beasts which signifie Kings. So then by top and bottome things, to that falling away and to this falling away since 1658: that long time betwixt between (and no way like it,) the man of sin is revealed. Ergo it is a blessed thing, That the serpent pillar and eagle were to my Fathers name if not to his Family also granted at a Visitation when I was but 4 year old: and the Ring on my finger almost 20 years: And the bottle of Wine sent by me to an arm of the Sea at constraint of Spirit, yet

† *Re. 20.*
 12.

† eye sight
 chap. 7.

and
 wings
 cut me
 375.

wanted the word of command from the Spirit which
 Horse was, Buy again and Write again or to hell :
 will say this was a lowd constraint : see the reason of
 lowdnesse first thus briefly,
 *Re. 10.
 The Spirit after he had spoken of sealing the things the
 8.
 dering Angels utter'd spake saith John again *saying,
 take the little book that is open in the hand of the An-
 which standeth upon the Sea and upon the earth : To
 that saying in Daniel of a man in linnen, The voice
 words are like the voice of a multitude : I who was
 eleven miles from the Sea, and at London lived from
 above 50 miles, am brought to live so by it as that I
 and did set by reason of a little boat my right foot
 the Sea and my left foot on the earth : and behold a
 †chap. 10
 milstone was hard by : It is likely the Spirit above
 some that word again in the very letter, the voice spake
 again and Write again &c. Yea and the word and
 also in 1647 by a Letter cast on the Exchange ; and
 written London stand or thou art undone, London
 &c. It sets forth these 3 words to the life,
 We beseech you by the coming of our Lord Jesus
 that ye be not soon shaken in mind, either by Spirit,
 *2 Thes.
 word, or by letter as from us as that the day of
 2. 2.
 is at hand : it sets them forth order'd by God for
 †Re. 10.
 time as was these, A mighty Angel whose face was
 *Re. 19
 were the Sunne for the clearnesse of these truths,
 his feet as pillars of fire ; and he on the white horse
 eyes as a flame of fire ; My eyes for the three guists of
 about three year before that great flame, and my feet
 into Scotland to abide three weeks, discoursing of these
 of the fine white linnen of 1662, that following the
 proveth the horse order'd by God, and colour, and
 order'd by him, *else he might have been bought after *Re 19,
 linnen, and he might have been a horse of a wrong co-
 14
 I was lead into Scotland with those guists of fire
 three

† *Jas.* 28.
1663
63.

three months before the fire, and to *London* with the like Books as thither, so that I came out two dayes before the fire began; and he lodged me at *Burne* the night before the City first began to burn: and lead the burners to begin in a lane of my nick-name, Besides this dream, † I saw a burning which was from the beginning to the end as if all the world were burning: And in *March* 1662, I said they would put in fire at a hole of my window, and so would burn my house. On *March* 13th. the night before the guist of *Mare* and *Rete* the Sea and a Net,) that burning was made to reflect on my selfe: and so it did indeed, sith they began in a lane of my name, with whom God had conversed in dream, soe as ye may perceive if ye were not blind, this and more then this, viz. *God

* *Job.* 33.
14. 15.
16.

speaketh in a Vision in a dream of the night when men perceive it not: that is not to their instruction he hath not so lowdly spoken or cry'd as now: This ye see in verse 16. Then openeth he the ears of men and sealeth their instruction. The letter was sealed and cast to a place of Merchants, For the Kingdom of heaven is likened to a merchant man, and I had that title in 1647. Note that the

† *Re.* 19:
10.

Spirit of Prophecie being a † foundation, and of Christ the King of the Jewes it is said, Him hath God the Father sealed, And at the opening of the first seal there went forth

* *Re.* 6. 7.

*white horse; and he that sate on him was conquering and went forth to conquer. This seal was opened by the Lamb of God to the 4 Beasts, and the first at a noise like thunder said, Come and see: in the first three Centuries were these seals: and take ye the first seal to mean the Evangelist *Mattheu* for that Beast. Note that sith the Rider hath bow and a crown, it was in warre the custome of the times to use Bowes, and Kings had crowns of honour. Ergo, the Spirit as he spake according to the custom of the time; so in that he in *Re* 1. 1. saith, he sent and signified things by his Angel to his servant *Joha*, he so spake, (all

like the red horse ye see it, and a great sword at the second
 opening,) for the sinner on him kills or takes peace from
 earth: a red colour signifies bloodshed, so a sword: He
 spake fitting his word not alone to that time of the use ^{†R. 6, 2.}
 bowes by the bow; but by the word signifie he also fitted ^{4.}
 word like it for these last ten years, in which I have ob- ^{*R. 1, 1.}
 served, That the vulgar sort of people have worn the
 word signifie quite out: What doth this or that signifie
 they: They speak finely: For God hath order'd that
 word so much in their mouthes to set home that first verse
 that book: as he order'd me to chose a stone in colour ^{†Sep. 19.}
 a millstone upon the first ^{62.} Visitation day in B--: sound-
 forth this, That if the Priests and people hear not God
 will visit you. For this inpleasantnesse of speech is like
 these words of Christ to Peter: *Petrus is Peter*: and *Petra*
 Rock, Peter had said, Thou art Christ the son of the
 living God: Christ said, Thou art *Peter* and upon this
 I will build my Church and the gates of hell shall
 prevail against it: Even upon that sound confession
 profession, Yea and upon this, That the two Olive
 branches in *Zach. 4.* by the Lord of the earth, do seem
 the sudden translation of speech to the two Olive trees
 signifie the two sons of *Olivet*: for God suffer'd me to
 so farre *out as that I said I was the Lord of all the ^{*R. 3, 10}
 earth: But the next week, (that ye might see a descend-
 ing into hell,) I suffer'd the word, *We damned.* Well,
 Seeing men have the name of Beasts, and yet cry saying,
 the opening of that sealed Doctrine of salvation in
 Christ, Come and see: and Geese in a dream of mine say-
 according to our present drained poverty Dry ha,
 ha, this reproveth being a Company the want of wis-
 dom in a Counsel whom God sufferd to be foolish for the
 punishment of them and us, and for the warning of the
 words of Light ones: It is our proverb to call a foolish man
 Goose: God spiritually hath applyed the use of pro-
 verbs

verbs which call things of another name than they are off: and so he doth sign and confirm us in this faith, That such these Geese are men, so the 4 Beasts that say, Come and see are men who call for faith and repentance. Such men are so called; they call in their 4 books upon men.

Call ye these 1600 furlongs stades as *Napeir* the Lord of *Markisjoun* calls them: they are to the reaping Angels which follow next to our Lord on the white cloud: and interpreting them to mean years; from *Horns*-- I cannot stand with my right foot on the Sea, and my left foot on the earth, but that my face standeth full toward *Scotland*, from whence I have the year 365: and call ye those furlongs years 1600, and say,

That though the Apostle speech is, Be not troubled neither by Spirit nor by word nor by letter, as at the necessity of the closed and sealed day of the Lord, then when ^{July. 14} he wrote being full 1600 years, was a fit exhortation for ^{15.16.} that time, saying to these words in *Mat. 24* the time is not yet; the end of *Judea* must first come, And the witnesse of the Gospel thence must have the two books to mourn in sackcloth prophesie the said 1260 long dayes because of the rule of the man of sin; So is this exhortation as seasonable which falleth out from my birth taking up above half the last hundred years between the year 1600 and 1700: It becomes me to call this incoming seventh hundred the last hundred, as ye see *Re. 10. 6, 7.* by the 7th Trumpetting Angel of the long space, and by *Re. 16. 17* which *Napeir* begins 1541 with the first of the 7 Thundering Angels: To three of each of the first successively he adds 49 years: beginning this third Angel his 49 years in 1639: and it hath that voice in 1632, Loose not heaven for want of taking pains seven years within 1639. This in 1634 after three weeks prayer in *Pycorner*, and reading Catechismes and the last chapters in *John*, these were followed, by this voice (as I was in *Blowbladder-street*

from

July 13

to July 18.

Thou hast more than if thou hadst all the world; Again
 was followed in two Visions in *Amen*, The first of our
 Lords body and bloud, and then of my selfe as dust for †1637
 long while trodden underfoot, and so to lye, and then
 arise again a perfect man: *Amen* is at the end of *Pater-*
ter, These shew that God by that long time doth seri-
 ously perswade you and all men to hearken for your souls
 to these things, seeing the voice, *You Grand-father*
readie, the same with *Abraham* the Grand-Father of *Israel*,
High-Father, for so *Abraham* signifies, in 1664 served
 this, which was made in and by the letter of the word
 1662, *vizt.* I am the Lord of all the earth. These
 see occurre to that old voice, Thou hast more than if
 thou hadst all the world. God our Lord Jesus hath taken
 me for warning the world as ye see by it of the Spirit,
 by *Re. 10, 6, 7. Re. 16. 17.* at the 7th Angel his pour-
 forth his Vial, there came a great voice out of the *1607.
 temple of heaven from the throne, saying, It is done. 6. 19.
 Now ye not that your bodies are the temples of the Holy
 Ghost: then place ye this the heaven of the true Church
 that heaven in verse 17, and this throne therein, (sith
 the first year of C-- the first,) had the apparition of a white †1625.
 to this person; and C-- the second is perswaded to
 Gods word, by God his commaunding this man in
 to buy a white horse,) this throne I lay place ye for
 the throne whence the voice comes, and this body for
 Temple, Because of this voice that followes signify-
 the words of our Lord to Herod the King: But first our
 shewed me, *A vision of a white Fox upon a high
 and 8 dayes after said, Go tell that Fox the third
 I shall be perfected: suppose ye that the high seat *Dec 1.
 also white, because of *White Hall* the seat of them, 1664.
 because as I have heard C-- the first was crowned in
 and called the white Prince.
 first, Consider how great this Vision was which was
 fit.

it is a vision of
 your spirit
 in his begin-
 in

fitted to the words of Christ Jesus, 2 And Grand-Father
 - *Credit* was between the Vision and the voice. It signifies
Abraham the Grand-father of *Israel*. And St. Mat. begins
 † Re. 9.9. thus, The book of the generation of Jesus Christ the son
 *chap. 10 of *David* the son of *Abraham*. And the Apostle Paul
 pleadeth largely for the faith of *Abraham*. 4 Christ of
 him saith, Ye shall see *Abraham* and *Isaack* and *Jacob* and
 all the Prophets in the Kingdom of God and your selves
 thrust out. Consider. 5 The greatnesse of it by the time
 of the third thundering Angel, as is before proved out of
Napeir by the time: And also is manifest upon me, in that
 I was spiritually constrained to send to S-R-H a bottle of
 the best Wine, of whom I thought it would not be ac-
 † 1650 or cepted. By, 6 This that I said to my Brother tof
 51. Old Reed, Brother this was mine of old, I pray give it me
 * Re. 11. and he gave it me: For *John* saith, And there was given
 1. me a reed like a rod, and the Angel stood saying, * Rise
 or I will arise I shall glorify God: these words are next to
 the reprophecie of the book; and measure the Temple
 and Alter and worshippers therein. Now, sith *John* saith
 meth here no number of measure: but the Angel of
 21. 17. doth measure with a Reed 144 according to the
 measure of a man of the Angel: and this measure being
 made over spiritually to mee, I say that that reed as well
 this measure, was given *John* by the Angel on Sea and
 and earth a prophecie for this time: and it was applyed
 and so was the millstone before I could thus digest the
 whole matter: It was applyed, for the Spirit of the Pro-
 phets is subject to the Prophets: † and pray that ye may
 † 1 Cor. interpret. The Angel on Sea and earth did so stand to
 14. nifie for your sakes that ye might believe the standing
 † Re. 10-2 this man, therefore saith he the Angel stood, saying, &c.
 Gen. 11. &c. that is, he spake as this man should speak: yea,
 † Gen. 11. so doth he in Re, 18, 21. who casteth in a stone, (and
 † Gen. 11. also called a mighty Angel, because he is the same who
 † Gen. 11. his vo

in *Re. 10. 1. 2.*) the stone like a millstone into the Sea.
 The third Angel *†* cryeth out the wine of the wrath of *†Re. 14.*
 God against false worshipers, what better thing than a bot- *9, 10.*
 tle of wine, to sign and seal to you the truth of this Angel,
Re. 10. 1. 2. That those Angels, or suppose he of *Re. 10. 1. 2.*
 and he of *Re 11. 1.* one Angel three times named, The
 vent of all, or the materials, to wit, the bottle of wine,
 and the stone like a millstone, sith the Angel of *Re. 19.*
 next to the word Write, Blessed are the called to the
 Marriage Supper of the Lamb, who is three times here
 called him that spake to *John* in verse *9. 10.* saying, Wor-
 ship me not I am thy fellow servant, I say the event of **Re. 10.*
 these 4 materials, Do graciously shew if ye look back, *1.*
 who that he is, who spake in **verse 9, 10.* into verse *21*
 the next chapter, sith no other Angel there spake to
 but he that so cast in the stone, that way ye find this
 to be the Receiver of the Prophecie: For this man
 in the *†*stone. This is matter of high reioycing, If *†Sep. 17.*
 compare those to the Sacramental cup of Salvation, I *62*
 will take the cup of Salvation said the Psalmist, Christ
 therefore in saying, This cup is the New Testament in my
 blood, choosed that which might remain a sign, when the
 wine that only can signifie his blood is drunk off. So
 likewise if I drink wine he who standeth by knoweth not
 the operation of it: Even so I who received the spiritual
 gifts, as wine they have had their operation: but what
 is to you that stand by, because it hath not operation
 eternally upon you. Therefore God provided my being
 in the Sea and those 4 particulars visible things, to be a
 testimony to that saying of the Angel, The testimony of
 this is the Spirit of prophecie according to it,
 in the mouth of two or three witnesses every word shall
 be established. Your reason saith, that either he had
 need of such a multitude of particulars, if this were not
 fulfilling of the voice of that multitude in *Daniel 10th.*
 his voice was like the noise of many waters, saith **Exe. 43*
 Exe-

Ezekiel. These things have filled me with joy: For after *Mare* and *Rete*, I sung *Ha ha ha ha*, *he*, which is *Isaac* Laughter. So was *Isaac* whose name signifies Laughter named on me in Laten, and *Isaac* is in English Laughter: For this coming or revealing he will have it answer the coming of *John* Baptist, † Thou shalt call his name *John*: and thou shalt have joy and gladnesse, and many shall re- at his birth. The Kingdome of heaven is likened to a net cast into the Sea, which gathers of every kind: the bad are cast away. So shall it be at the end of the world. The Angels come forth and sever the wicked from among the just: so the reaping Angels to make the three up sea- ven, three bring placed after our Lord on the cleud our Lord is the 4th, whereof one hath a sharp sickle as our

† *Luke* 1, 13. 14. Lord hath: either of the two men had a sharp sicke: one was struck dead immediately. Christ by taking up that saying, *Mare* and *Rete*, *doth apply that saying, instruc- ting us thereby of the end of the world: for he said so shall it be at the end of the world, and thus it is. And *Mal'a.* saith, Behold I send you *Elijah* before the great day of the Lord: Christ sith he interpreted *John* to be that

* *Mat* 13. 4. 8. Messenger *to prepare the way before the coming to that material Temple, when we consider how long it is since that *John* or *Elias*, we do not marvel if Christ said of *John* he must tarry till he came, meaning that he would renew the name *John*, least that in 1600 years space, we should forget the word spoken by *Mal'a*: and sith the Law and Prophets prophesies to *John*, he in and by *Johns* tarrying wrapeth up all to this time. Thence note,

† *ch.* 4. 5. * *Mal* 3, 1.

Two principle wayes more of proving *Johns* fellow First the Spirit of prophesie so discover'd as above, for he is *Johns* fellow who after a thousand years hath the Spirit to testifie of Jesus his coming in Lightning: for there is seen in this his Temple that he now comes *in light-

* *Re.* 11, ning and voices and thundrings: Even in the thundring

Re. 10, 4, that hath been sealed to this opened Temple, assures us further of the 7th. Angel his sounding, verse 1: here it promisetht us the reign of Christ for ever: and that voice take it which said, it is done: and to that voice, Time shall be no longer but in the dayes of the voice of the 7th. Angel Re. 10, 6, 7, Sith ye read in Re. 13. of the sound of the 6th. Trumpeting Angel, a messenger of Gods wrath one who by Re. 8, 2, 7, 12. and chap. 9th. is able to bring it; as also by Re. 15, 1, 2. verse 1, and by chap. 16th. where they are called 7 Vials are able to power it down. Note hence out of Re. 9, 14. where the sixth Trumpeting Angel is named, How necessary it was to call, seeing the Angel on Sea and earth signified a frail man,) this same signifying Angel of Re. 10. another Angel, one, or the third who can like them Re. 14. after the third Angel, and after our Lord, three messengers to Christ to put in his sickle and reap, and that is all they can do to cry: furthermore, so because these from the third Angel are called Other Angel and other Angel as ye look backward from this the third of verse 9th. 10, in verse 8 other and in verse 6th. other, even such a man or man as Napier for the 49 years that ended at 1639 a cryer against Babylon, and before him the other of verse 6, even Napier and his fellowes, who began to preach the everlasting Gospel at 1541, continued to 1590, as his followers did to 1639.

Conclude thence upon a fourfold difference of Angels, two of which plainly mean men, the first rank of these men Angels are oft written to. and oft exhorted in the two second chapters are they and the Churches over whom they are Starres even Ministers to overcome. Needful it was because of the ten bloody persecutions in the first three hundred years, before the throne of Re. 4, that they should be exhorted to overcome. A second sort of Angels Spirits Gods Messengers to John, He sent his Angel and

† 1541.

49.

† 1590.

49.

Re. 13.

20.

and signified it by him to his servant *John*. vers 1st. 3 A third sort of Angels are they of the Trumpets and Vials. These are such Spirits as God having sounded forth his judgements first by these, by each of the 7 for 245 years to each one, each pours down his judgements by and by. 4 A fourth rank are these of *Re. 14*, named up to seven Angels in that chapter, also 7 thunders are they called: but they are such thunders as can utter voices and things, for vers 6th. saith he preacheth the Gospel, and the other cry and speak aloud as the 4 Beasts do in *Re. 6* 1: so ye may know them without doubt by their offices.

A second discovery of that spirit is this, I imagined a paper in my hand wherein was written *John Pors*, and thereupon I said they call me *John Pors*. Alas I then there said at the waters of the River, I am all the *Elias* *Elijah* or *Joshua* that shall overcome: for I thought none should ever come of that name. He comes not out of the Garden of *Eden*, as the Papists have held, but out of *Paternoster*. Kill him it's likely Antichrist may.

Enquire ye way from the beginning of *Constantines* throne it of *Re. 4*. to this white throne it of *Re. 20*, 11, or until he had named the third Angel of *Re. 14*, verse 10, in vers 13, it is said, Write. And until then he vaked or kept in the word, Write, so as it was not utter'd to *John*? I answer, because that for above the space of 1400 year, (and hence was that lowd voice, Write again or to hell,) the spirit of prophesie thence, to us to cease was till now. Now he reneweth it and saith, Write blessed are the dead &c. from henceforth saith the spirit, yea, that they may rest and their works follow them. Why is a time limited to this blessedness? I answer here he hath above spoken of the Angels, which to the preaching of the Gospel anew as it were out of Popery, one Angel cryeth out of the full of *Babylon*, that is he, (for such was the voyce of the mystery) of the second 49 years space so cryed: The thing

† *Re. 14*,
13.

cry-

eth out, If any man worship the Beast and his Image,
 receive his mark in forehead or hand, the same shall
 of the wine of Gods wrath, which is poured forth
 and he shall be tormented verse 10, as in *Re. 19.* a-† *Re. 16.*
 the Beast and false Prophet: the white horse there 17.
 enemy to them. And ye have the souls by the sitters
 on thrones beheaded for the witnesse of Jesus, which
 not worshipped the Beast neither his Image neither had
 received his mark upon their foreheads and hands, high-
 blessed by a thousand year reign with Christ. Well
 he limited a blessednesse to the cryer out against the
 and Image, (sith he sits upon the horse and sent the
 for a sign of wrath,) who by the texts have com-
 mended and taught men to use and to wear marks of their
 being on head or hands or in both.
 In *Napeir* upon *Re. 13, 15, 16, 17,* ye see after first he
 thus discribed the Image of the Beast with two horns,
 by the *Pope* is that Image,
 was the *Pope* that caused *Charl Maign* and his succes-
 new Emperors to be confirmed and established after
 that estate of the Emperors had vaked more then 300
 by the warrs of the *Hunns, Goths* and *Vandals*; and
 it in Princes Electors who should choose the King of
 and *Romans*, who yet was not Emperor but as a dead
 and shew of th Empire until he solemnly received
 the *Popes* injunctions, and did swear to maintain his pro-
 w, and then did the *Pope* crown and confirm him Em-† *on Re.*
 of the *Germanis* and *Romans*: And when the Empe- 13, 15.
 the so sworn and confederate with the *Pope*, then who-
 time do not reverence them and obey their common de-
 bow, will be by them pursued by fire and sword as Re-
 apostate's and Hereticks. History on verse 16, The
 of the caused all his subjects of Christendome to receive
 e Mark in their hands and foreheads marks and tokens
 bearing the name of the Latine Empire such as the
 cry- marks

marks of *Y^{es}* and croſes of ſundry ſorts. *Q*
 verſe 17. And by the Bull of Pope *Martin* the 5th. theſe
 were not permitted to uſe any trade that would not ſubject
 themſelves to the ſeat of *Rome* by marking themſelves
 thereto in bearing croſſes on their hands on *Aſh-Wedneſday*
 and *Palm* croſſes in their hands on *Palm-Sunday* &c.
 leave him, ſaying.

†*Re. 13,*

11.

†*Pa. 229*

This being the †*Beaſt* that ſo overuled the Emperors,
 for I have read in †*Pridiox* that he did the like in a great
 meaſure to *Charles* the great Sou of *Pipin* King of *France*:
 he is moſt notably marked forth in the *Revelat*, nor only by
 the croſſes, as in that 13 chap. but alſo in *Re. 7, 9*, I be-
 held a multitude, (ſaith *John*) of all Nations, people and
 tongues clothed in white Robes and Palmes in their hands.
 Object, Theſe praiſe God and the Lamb who ſits upon the
 throne as in verſe 10th, therefore appertain not to thoſe
 with *Palm* croſſes in chap 13, marks in their hands?
 answer, they are of thoſe, becauſe they are diſcribed by
 Nations and multitudes by white Robes and by *Palm*
 Object,

**Re. 29.*

8.

White Robes is a garment to the Saints and to the
 ſouls of Martyrs *Re. 6. 9, 11*: For the fine *white lining
 is the Saints righteouſneſſe, and the Armies the Miniſters
 therein prove the white horſe to be the word of God
 thee by that word, Write again? Answer,

†*Re. 17. 9.*

If he had not here †in verſe 9 allowed Palmes in the
 hands, how could we ſo well have been aſſur'd to this
 throne of C--the ſecond, on which the Lamb of God he
 ſhewed himſelfe, in that he gave me a viſion of *Lam*
 and in the firſt year of C--the ſecond commaunded me
 write again, That God did not nor doth not exclude
 piſts from the bleſſedneſſe of this call to the Marriage
 Supper of the Lamb, or I pray how could it occurre
 the repropheſie of the little book before many Nations
 tongues Kings and people, if he had excluded *Palm*

denying them white robes in verse 9. Object, Then
 they are blessed as well as we? They in the second place
 we in the first place are bleſ'd. He comes, to us as
 his own, but he comes to them as to the *Gentiles*: for
 the Court is ſaid to be given to the *Gentiles*: to their
 ſeats. The *Revelat.* muſt not differ from the *Gospel*: the
 order is to all. I ſend you ſaith God by *Mala. Elijah* to
 the hearts of the children to the Fathers, (Kings to **Re. 17*,
 people and people to Kings,) *leaſt I come and ſmite the 17.
 earth with a curſe. Take heed, if you will ſtop your ears
 from the ſweet charming of the charmers, that God bring
 you not in blood up to the horſe bridles. For ye are
 led by the horſe. So ſweet is his love in condeſcend-
 ing to perſwade you by this faith. And it is reconfir-
 med by my croſſing my armes and leggs, and mocking at
 my ſelfe for ſo doing: ſith we hold them worthy of a 20.

But why are ſouls in white robes, even thoſe that were
 ſlain for the word of God? why and for what time do
 they cry avenge our blood? And why from under the *Al-*
 tars in white robes that we may believe them a prophetic
 the beginning of this firſt reſurrection from *Hades* and
 come of *Prague* down to this whitenefſe of ours: for it
 was ſaid to them, †That they ſhould reſt yet, until their †*Re. 6.7*
 ſervants and brethren that ſhould be killed as they 10,
 ſhould be fulfilled. I ſay the killing of our *Marian*
 martyres fulfilled it: and more yet perhaps ſhall be kil-
 led who are of that firſt reſurrection, The Sons of faith
 adventure it, ſaying, Sith they dyed we may more
 ſurely dye, becauſe the books are opened. God ſancti-
 fies hereto if he will bring it.
 And as *Satan* was looſed at the end of the thouſand
 years to fulfil verſ 3, 7: And as the ſouls of the beheaded
 reigned 1000 years to croſſe the literal inter-
 pretation of verſ 5th, which ſaith, The reſt of the dead
 lived

lived not again. And as the going out of Satan to deceive the Nations proved the fulfilling of the end of Satans thousand ; So, of the souls thousand they being one time : **Re. 20.** doth appear he did as surely then go forth to keep down that beginning of this first resurrection vers 6 in the Hufires, as to deceive the Nations vers 7, 8. And that the 3 verse must be ironically taken : (Let the dead bury their dead saith our Lord : so let the Papists raise those dead which are said not to live again &c.) as if God had said The souls of my Servants cry from under the Alter, because the enemy hath let our souls from the bottomlesse pit like as out of hell, by their prayers or Masses before the priviledged Alters, therefore said I, the rest of the souls such as were not slain in my cause they lived not again (that is such as the enemy raised not lived not,) until the thousand years were finished. That I take to be the importment of the words, verse 5.

And sith we by History are constrained to begin the Pope his delivery of souls out of the Pit not until 595 or 666, I do so understand verse 5, and this way we bring the Reader at or nigh to this the end of the first resurrection. So by the motion of the Spirit of God in those first who arose out of the death of Popish errors about the year of Christ 1365, and by the motion of the Deceiver about before and after the same time : And thirdly by their discovering of their great lye of letting forth souls, (like of Indulgences granted by Popes Cardinals or Priests, some thousands of years,) we say, that the end of this thousand, is the first resurrection : This is the first meaning that this resurrection which first began about 1365 was not before now, until the thousand years, since first forth letting souls out of the Pit finished manifested it is now : For now it is manifested by, a Vision in A of my selfe as dust, and so to lie for a long while as und foot trodden in London streets, and then to arise again

Amen.
1637.

perfect man. This is given of God for a spiritual prooffe
 the first resurrection in this the latter part or end of it.
 Christ hath the glory : for but two dayes before, there
 lay the body of our Lord, This falleth out at a thousand †Re. 9,
 years end from the Starre Angel of the bottomlesse pit,
 Re. 1, 2, 11 : to him †was given the key of the bottom-
 lesse pit, And he opened the pit : he is a King verse 11.
 The Pit could not be manifest by the Gayler opening it
 when the Pope, before the pit was, that is not so soon as
 for the Pit was then but digging. But,
 we must hold that *Napeir* began the Image of the Beast too
 strainedly and too late : begin him say I between Pope *Fes*
 & his fellow, & Pope *Damasus*, in those two fallen Popes
 in other enemies to the Church of God high Persons
 occurred to the *Arians* to fulfil the Beast and Image ;
 those who refused the worship of the Beast & Image,
 had not their mark reigned in their souls with Christ
 1000 years : ye are to begin this thousand year reign by
 5 : For were not the Image of the Beast there linked to
 the Beast, from the Beast alone, (this being the two horned
 Beast) we could not so early prove the Martyrdome or †Re. 20,
 heading the Orthodoxal sort : but from two linked to- 4
 ther we can prove it, it that hath the thousand. Now,
 Yet sith that is a measure too short by 260 years to
 reach to a fuller prooffe of the resurrection, or to the
 resurrection of the dead small and great standing †before God :
 as he found fault with the first Covenant the sprink- †Lev. 12
 ling of the blood of *Oxen : so hath he found fault with *Exo. 24
 the first measure 1000, sith it fitted not to reach unto the 6. 7,
 end of the time of those who worship in the †Temple of
 God : Rise and measure the Temple of God and them that
 worship therein. Why Rise ? Because I had seen my
 self to lye as dust for a long while together, and then to
 rise : it was given to the prooffe of these words to the
 throne, I saw the dead small and great stand before
 the throne : and the books were opened. Ye see cause why
 I

I should make use to the joy of the godly of the labours or works of the late godly Ministry, sith these are one part of the former part of the first resurrection: And why I should depend upon the Visions and Voices to set home this discourse, as the principle reason of all, it being those Visions and Voices in *Re. 11, 19.* 2 There to take also the voice Goodman *Weeks*, a man dead long since yet called on when I had no cause at all to think of him. For 3 It is the Spirit and the Bride that saith come, which spirit occureth to the letter. It is not the Church, and letter that saith come: The 1260 ye see fitted well from 365, a number not set by me but by one who is dead long since toward whose country yet I stand, when I set my right foot on the Sea and left foot on the earth like the Angel with this the opened book: but *Daniels* first number of his two last being 1290 enlargeth it: thirty years: so hath he reached exactly by this measure who said, That the *Angel measur'd according to the measure of a man, who had placed heaven opened to a white horse unto the white horse head in *Paternoster* in 1656. And indeed,

**Re. 21,*
17.

So many were the years of the warre called by *Fuller* the holy warre, when men were so deceived by Satan who went forth of his prison, that they thought themselves cleansed from their sins, when they were but wiped of their money: he went out to deceive the Nations saith the text. And so many were the years of the first resurrection: that the end of a thousand could not exactly mark either of them forth: for some men perversly may begin the first resurrection with the first year of *Queen Elizabeth* and yet prove the first resurrection. Yet more pervers shall they be who deny all this resurrection, which is done to warn us of the nearnesse of the bodies resurrection. I say in that he inspired and constrained me so as that in 1656 when *Daniels* date was just run, I must go and live again at the white horse head in that street of the name

Our Father. he having said, †The times the Father hath †*Act. 1.*
 in his own power; he here sheweth it by that name 7.
 our Adversary giving to a street, giving us cause of **Mat.*
 fight against them and of faith as for it; so because as 24. 15.
 advised the Jewes from the end of Judea and named Da-
 for understanding: so by the end thence of *Daniels* num-
 giveth us cause from *Dan. 12, 11*, to understand this is
 end of the Comforter and of the Fathers appoinment; †*Job 16.*
 of him our Lord saith, †He shall receive of mine and 15.
 w it unto you. Ergo, from the beginning of 1656, at
 year end expect further blessednesse: for it is the space
 between *Daniels* two last dates, that hath a blessing to it,
 this space is shortned 7 years for the Elea sake, sith
 I was at the waters of the river in 1662 there want
 7 years.
 Blessed is he that hath part in that resurrection: On
 the second death hath no power: but they shall be
 of God and Christ and shall reign with him 2 thou- † continue
 yearst: begin it A. D. 1365, saying, That seeing the it for ever
 ceiver of the Beast and false Prophet are with them cast **Re. 20.*
 to the *lake of fire to be tormented for ever: that this se-
 cond thousand is begun in this life and lasteth for ever and
 : least ye make the happinesse of them of vers 6 shor-
 than the torment of them in vers 10. Object, They of
 faith of *Waldus* were a reformation, or resurrection be-
 the *Hussites*? I answer God gave not them such pow-
 to fight for the defence of their own lives; the which
 will not call a blessednesse is worthy to be hurt of the
 and Death: Death is palenesse if there be fear of hell;
 beheld to the 4th seal a pale horse, his name that fate
 him was death and hell followed with him: and pow-
 was given unto them to kill †with sword, death, hun- †*Re. 6, 8.*
 and with the Beasts of the earth. Of these he kills
 like a Butcher who kills not by his evil deeds souls.
 this rider is a prophesie, so is the 4th Beast verse 7
 to the end of the world, the Beast who is (after the
 Beast

† Re. 17,

8.

* Re. 4.

Beast that was †not in *constantine*,) is he: that the 4th Beast like a *flying Eagle having eyes signifying eye sight, at the end discovers the rider. And in that he calls him Death who sits on the pale horse, he calls him the finisher of sin for sin when it is finished bringeth forth Death: the death of the soul, This is the death to be escaped by this faith:

Re. 20. 5,

The first death appears to *be that threatening of living not again: it is a threatening against such as would on the side of the Beast hazard their souls rather than their bodies against Beast and Image, Great must the joy be of the man born blind and restored to sight by our Lords spittle. Greater must this mans joy be, who through the man with eyes round about his head, believeth in the gift of the Comforter the Holy Ghost, to assure us of heaven.

† John, 9,

It was at Spittle †that mine eyes were first opened, (and on the Lords day,) to see that I had left, The book sweet in the mouth as honey, and bitter in the belly, at the Beehives whence honey comes, and at the Bishops head whence bitternesse comes by treading down: It is one sign,

* Mo. lin

*against them who have painted the Holy Ghost like a Pidgeon, yea and God besides Christ. Those eyes glorified Jesus, but here he speaks again of the spirit which they that believe in him should receive: †For the Holy Ghost was not yet given because that Jesus was not yet

† John, 7.

38.

glorified; at his ascending fith he gave gifts to men, he that is descending is the same who ascended, and now therefore gives gifts. Begin heaven ye must at the two men Angels in white apparel, and perceive ye will, as it, the reason of all this *whitenesse in witnesses; so also the

* Act, 1,

10.

† Mat,

11.

* 2 Thes,

2.

reason of Christ his words to John Baptist, who saw not the gift of the Holy Ghost in fire, or, he saw not the beginning of heaven, but the 12 at our Lords ascending had seen it, it that was to continue: So it is that the least in this †Kingdome is greater than John. And this is the brightnesse (bright argument and *bright things,) of the com-

ing of Christ against Antichrist, vers 8. And is the
 on of these words If any mans work be burnt himselfe
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 The Law was given in fire. *Johns* testimony of Christ †*Mat.* 3.
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by a white horse natural, giving us by this body to laugh against the Papists, holding by a piece of bread transubstantiation, or that his body is eaten by us: Sacramentally we say it is so: we say, that it which we eat is a sign and seal of his body. So might I end,

But if ye say, It is said of Satan that he should deceive the Nations no more until the thousand years should be finished? I answer, the meaning is, That he should deceive them no more in that foul manner so as ever to turn them to be Pagans again: No not the ruling powers, but that they should with himselfe be bound to the name of Christ. The name of *Christmas day* and of *Easter day*, or those times how are they turned now to more wickednesse than any other dayes. This is the fruit of binding the conscience of man by the Churches traditions, neglecting this word. Let every man concerning a day be fully perswaded in his own mind. In the first two Centuries, but as I best remember in the first Centre or nigh it, The Churches began much to differ about this poynt: so that a man reasonably saith, That the binding of the observation of day, is that one mystery of iniquity which began to work when the Apostle Paul writ to the *Thessalonians*, saying The mystery of iniquity doth already work: only he who now letteth will let &c. For ye may not think that Christians could then meet and eat and drink together to the observing of dayes except very privately: but that Pagan powers letted and hindred: though I believe, That they who could do so were as holy as now they are wicked in these observations. I speak not against feasting of the Poor at such times, but against the excessive eating, drinking, carding, cheating and the like.

† Rom.
14, 5.

2 Tim.
2, 3.

The Papists who especially bind the observation of dayes, this day *have their consciences seared with a hot iron. 2 Forbid they do their Priests to marry, and command all men they do to abstain from meats upon certain dayes.

So those three verses are three notable marks against them. 3 Remember the falling away in *St. Paul's* words, And the falling down from heaven in *St. John, Re.* 4 That Satan the Old Serpent from whose face the man fled: no woman else against him hath, her son by new name to reveal her time, and the Serpent Seal to the help of faith against him: she fled by Eagle wings, and he hath two wings of an Eagle the same seal. The Serpent Ring tempted, and the serpent tempted in the Garden of *Eden*. She was trodden under foot for a long while, Her son is partisipant with in being trodden under foot for a long while: that man is the holy City: for Cities or people come forth Women: the word Woman facilitates the faith, or easeth of treading down. 6 The enemy the text signifies by the sand of the Sea for multitude: and *Arnoux* the writer, whilst he defended the word Universal in opposition to a few, he little thought he came that way under prophesie of a multitude: for they call their Church Universal. And whilst he listeth up the antiquity of it against Novalty, he little thought upon the prophesie of 1260 years, and of 1260 to mean years. And that the word of truth of a man and by a white horse, and horse out of the ancient *Pateroster Row* should clear the way of life by thrones. And that God this way sheweth he hath a design for their salvation and ours first of all. Therefore after a while let this book be common to all, but a while more closely let it go forth. He on the other hand had a name written that no man knew but he! himself. I had my changed name written and blotted it out in *Sep. 1662*: Be silent O all flesh before the Lord He saith that narrow is the way that leadeth to life now there be that find it: the Papists way is not it, for the way is general or Universal; contrary to the remembrance of believing Jewes, which the Apostle pleadeth for,
And

†Exod,
32.4.

*1Cor.
14.18,
19.

And St. *John* saith, He came to his own and his own received him not: but as many as received him, to them gave he power &c. The Jewish people universally received him not. 7 Both the wickednesse of these Papist Christians. and wickednesse of the Jewes also, seem to have put God upon the speaking in his Prophets of a remnant. See the wickednesse of the Jewes described in *Psalm* 106th: and see the foul fault of *Aaron* whom God gave to be as a mouth to *Moses*, in that *Aaron* at the request of the people made them a golden Calfe: the people so soon forgot both the works of God and the Commandment. As that they say of the Calfe, these be thy Gods O Israel which brought thee up &c. And God gave the Beast of the Sea a mouth, Even the Romish Priests; And also *Jeroboam* the King of Israel his calling two Calves Gods, ye see whence he had skill to frame those Gods that he called the Gods of Israel: and other Kings walked in the wayes of *Jeroboam*, almost 400 years together. Ye see it a just thing sith Kings called Calves Gods, that God should call Kings beasts: and yet that also to keep the sin in memory, that the rest might shun it, so often to repeat the sin: and he calleth Kings Gods. As the Jewes so speedily sinned against the first Commandment. So the Papists have sinned openly against the second, in that they have maintained Images which the second Commandment forbids. They who teach to break any one of the least Commandments, they shall be called the least in the Kingdome of heaven. If we cannot do them let us teach them. 8 The Apostle spake thus, I thank my God I speak with tongues more then they all: yet the Church I had rather speak 5 words with my understanding, than by my voice I might teach others also, ten thousand words in an unknown tongue. Contrary then is the doctrine of Papists, who in the Assembly Church teach or pray in the unknown tongue of Latine

people that understand not that tongue. Pope *Vitalianus* went over the Laten Service into *England* in 666 saith to *hidiox* just the number of the Beast: and to manifest be- fore us Satan loosed out of prison, just a thousand year after *London* is burned. And as to this thousand year end; he also to the Saints or Martyrs thousand year end, he was manifested loosed: the thousand is one with a double manifestation. Therefore,

We look to History first for so great Armies, as never was the like heard of before or since, at such a time as the thousand year, to stand with this discourse might be ex- posed: for hereby we are to know by verse 7, 8, That Sa- tan's time was expir'd: and Satan was let loose long before 666: and as to that hand or part we look to History: also on this hand,

We look to History at such a time as the thousand year stand with the discourse of vers 4, 5. might be expir'd at so this way the first resurrection, might best appear on this hand. And sith they are laid down together, their time expir'd must be nigh together. Occurring to History. So those gather these Histories,

God raised *Ottoman* the great and first Emperor of the *Albometans*; and against him God stirred up Pope *Poniface* the 8th, who had two swords carried before him to shew his claim both to Kingly and Priestly government: this double government is the two thorns. Those powers first appeared each against other in *A. D.* 1300 saith *Naz* Lord of *Markistonn*: and for a thousand year space the Devil and his roaring Tyrants of this world were restrain- ed from that high degree of Universal tyranny, that they used before and after used. For God daunted them and raised the power of Satan that he might well sturre up particular and Provinzial warrs: but universal warrs amongst the people and whole Nations of the world, that to lay between Monerch and Monerch there was none

raised

† Re. 13,
11.

raised during 1000 year, ending *A. D. 1300*: Now it pleased God to permit Satan to raise up by his Instruments most terrible and Universal Warrs for a season, he means soon after that time not just at it. And in page 23 saith. Wherefore *Abissus* meaning but a low degree and base Estate the Devil is but restrained from his uttermost tyranny and not at this time bound in *Gehennah*: For all the Scriptures testifie, he hath and shall ever have to the worlds end that freedome and liberty to go tempting mankind. I find that these powers *Gog* or *Pope* it sounds as God, and *Magog* Turk. I advise you to see by other Histories that above 65 year after 1300 these warrs was great continuing long, I find it by *Pridiox*, so as you have liberty to say that that 8th verse of the Devil going forth to deceive, and the Nations going forth to Warre was not untill 1365 at the soonest in any great measure fulfilled: by the end of the thousand ye gather the beginning.

On verse 9th *Napeir* saith, Their chief battels were fought besides the lands of Christians, in *Europe* and in *Asia Minor* and thereabouts where God at first planted his holy Citizens, even the 7 Churches which *St. John* wrote unto. At length (God willing) shall these *Papistical* and *Mahometan* Kingdomes, both enemies to God be destroy'd. So he. But sith the power of *Constantine* in his successors or 4, or them long after him opposed Images even the
 **Pridiox* Pope Idols, we may rather (when we have consider
 page. 225 the Turk his coming against *Constantinople* and taking of it conclude, that now is fulfilled vers 9th, And they were up on the breadth of the earth, (as the sand of the Sea, it sheweth the greatnesse of the multitude,) and compassed the Camp of the Saints about and the beloved Citie. Beloved, first for those *Constantines* sakes who warred against the Popes Images long before from the East. 2 Beloved because by this time the Doctrine of the *Hussites* had taken great hold. If any man say that the enemies *Gog* and *Magog*

or suppose only *Magog* the *Turk* spoiled that City of *Constantinople*, yet was the Pope as bitter an enemy to the against the *Hussites* between the years 1411 and 1438 *Magog* could be.

Under the commaund of *Zisca* were the *Hussites*, and very victorious were they in eleven Battels between those years. And therefore of these their might be many in *Con-* † *Pridiox*
page. 249
1417.

Constantinople, unto & in that year 1553 : & therefore in heart these being enemies to the *Hussites*, and on any liberty or advantage outwardly, they both compassed the Camp out as saith that 9th verse. But wilt thou say, The enemies *Gog* and *Magog* yet remaind, and therefore are not saith the latter part of that 9th verse burnt with fire ? † *Re*, 20.
9.

Answer, The Spirit of God often puts things of a vast interval of time together, as ye saw in revealing the man *son*. Therefore let us expect this devouring with fire to be meant of a time yet to come, even to it in *Re*. 18, 8.

And she shall be utterly burnt with fire, for strong is the word God who judgeth her. God hath ingaged his strength for it : Let us believe. *Symonds* saith, That *Hussites* of *Prague* were by the Pope and by a Counsel burned to ashes in the year 1415 : (*Pridiox* differs about

10 year.) The more likely is it, That they began their reformation or Reformation very young, because that by so many were converted : If they dyed old men they might begin it by 1365. Thence,

which we saw knowledge exceedingly *increased in our days, Say that those great warrs might give an occasion * *Daniel*,
12, 4.

of knowledge to the followers of the *Hussites*, which the *Gayler* kept the hold : For Popes have kept the Kingdome by keeping the people in ignorance : that the *Poprick* keeps the Bible in Latine : And Ours have retained knowledge by putting so short a Catechism as is used before the Bible : honest men know how useful the best Catechisms are. Finally brethren pray for us, that these

these things of the Gospel may have a free passage. *Con-*
stans whom the *Saracens* overthrowed and prevailed mightily
 †642. against, (so did God punish Christians for their wickedness,) with their new *Alcheron* Dotages A. D. 642.
Constantine the third overthrowed the *Saracens* or *Turks*; and
 made them Tributaries. To prove and illustrate some
 things of the *Arians* before specified.

Arius held that when Christ was born into the world it
 was not God that came thus amongst us, but a meer man
 called the Son of God, for the abundance of Spirit in him,
 and for the Office to which he was appointed. The *Ari-*
ans held that the Son of God brought his body from hea-
 ven, and passed only through the womb of the Virgin Mary
 as through a Pipe, and that his body was no true body like
 unto ours, but an *Acrean* and Celestial &c. so that his
 body was impassible and without sence of pain when he
 suffer'd *Nestarius* held that the Son of God taking the na-
 ture of man the flesh being but a drop to the Ocean of
 Divinity was abserpt and annihilated hereby; and so he
 had indeed but one nature. *Eutichus* held that as in Christ
 there was two natures so there was two persons. In the
Turks Alcheron it is said, that when the Officers came with
Judas to apprehend Christ, he turned *Judas* into the like-
 nesse of himselfe, he vanishing immediately away, and so
Judas not Jesus was crucified. Against all these hold ye
 that Jesus born of the Virgin Mary a true humane body
 & was one Person consisting of two natures; & that it was
 he that suffer'd death for us: for all these things are taught
 in the Gospel. I leave him. No man can say that Jesus
 is the Lord, (what ere the Church holds) but by the
 Holy Ghost. This I say, that the Gospel is plain against
 those Heresies. And hold ye the Histories of Scripture
 and propheties against the Pope. 1 Gather these which
 concern the captivity of Israels twelve Tribes in Egypt
 under *Pharoah*. 2 And the falling away of the ten Tribes

A -
 rom.

almost 400 years together these made a Kingdome divided from the loine of David: by Jeroboam Solomons Son: For the promises of they were divided; And,

Judah and Benjamin two Tribes remained under Kings loyn Rehoboam Solomons Son: For the promises of were to David. 3 And the Captivity of Judah King Nebuchadnezer: this divided Kingdome, or of Israels seed, might in private serve God looking towards Jerusalem. And the ten Tribes, bereaved of the worship and place thereof, by Jeroboam *lifting up ^{*1 Kings 12, 26, 27.} the horn against God, doubtlesse had some men hiding themselves from the worship of the Idol calves of gold,

as by Jeroboam. Demaund ye what Religion the seed of Jacob could use in any of these three spaces of time? ye, That as in Queen Marias dayes, and also in the time, before when the Court trod under foot the holy City, as our reason tels us, professors of the truth of themselves, so, verily the Revelat. by the Womans into the wilderness that long time, tells us no lesse: the Spirit in that last book appeals to our own rea-

4 They who could not fly and be hid suffer'd Martir-dome. These parts are held forth, in the three ^{† Daniel 3} Children who adventur'd into the fiery Furnace, And Daniel making his petition *three times a day to God, contra-^{*Deu. 6.} to the Gommand of Nebuchadnezar is cast into the den of Lyons. What was done in Queen Marias dayes for our faith, that they could and did venture their lives on the account of faith.

God hath now by his word of a white horse and white men following him, and by a man in linnen a few years before the great Flame, and by the age of the man Daniels ^{†chap. 12} interval of his two last dates just; after he had spoken, of ^{14. 12.} which Messiah cut off but not for himselfe, he speaketh of ^{full} long time unto a Vision of a man in linnen with eyes as of fire, to which ye have the word true verse first, the

†chap. 12

20.

*Re. 19,

20.

†chap. 40

2, 3.

†John

26, 7. 10

the word true ye have also to the word Write, a twice from him that sat upon the throne: the throne say I God hath marked it fulfilled, by his commaund in the well reputed 1st year of C= the first of me to Write. Object, C said not to thee Write - But Christ who as he is God sits upon all thrones did: also the word true ye have and the word, Write, to the call to the Marriage Supper: and the smoking or burning flax, ye have the word truth in *Isaia. 42, 3*, unto victory in *St. Mat.* By what is written of the white horseman, *and at the end of *Daniel*, this truth must turn to victory, for vers 12 pronounceth a blessing. Now, because you have a measuring reed before, *Ezekiel* hath foretold of a man whose appearance is like brasse, with a measuring reed and line of flax. Ergo, God when he sent me to seek the *New Jerusalem*, furnished me before with a line of flax between two sticks at a yard distance, with a reed and with brasse rings. and because here the frame of the City is on the South vers 2, he sent me south of *London* to seek, that which he would I should find, even the City to consist in the graces of God in seven of years on my own spirit: This he would I should speak of at the waters of the river, and to say that I must travel till I found it: (and that 28 years in *January 1660* Because I went away nine dayes after in the Spirit, I marvelled when I saw into the letter; and into this of *Isaia* Thou shalt be called sought out a City not forsaken chap 62, 12, see vers 11: so lead in the Spirit; For *Jerusalem* which is from above is free is the Mother of us all *Gala. 4, 26.* *Jerusalem* which then was, was in bondage *Zacha.* saw a man with a line go forth to measure *Jerusalem* chap. 2. Christ preached to the world and received in to heaven will be and is justified in the Spirit; his spirit all Acts who sensibly convinced *Thomas* of his true body hath chosen *Thomas* now to senate, (rather then another name,) the embodying of all the creaturas to praise God

multitude as in *Daniel*, at this the opening of the chap. 10.
 or at this the throne, like as in the throne of *Re.*
 14. on that same occasion giveth us cause to say
 from South to North, and again from North to
 the 4 Beasts there vers 14 say *Amen* to the voice
 creatures, in referrance to the word *Amen* which ^{† Re. 3.}
 to the beginning of the †creation verse 14, ^{* Den. 18}
 fulfil our Lords words, He that believeth on me ^{15.}
 of his belly shall flow rivers of living water: not
 without Doctrine *are the waters, For our
 is that way declared by God the Prophet that *Moses*
 is likest of, nor without an occurrence to the words of
God, halfe of the waters of *Jerusalem* go forth toward
 former Sea and half toward the hinder Sea, chap 14,
 and *Ezekiel* speaking chap. 47 of living waters and two
 (and in that *March* 1662 he lodged me at two great
 (seems,) tells us of a never fading leaf, and a never con-
 stant fruit. The Prophets could not speak, (note it,) of
 living life (it was left to make that sealed mystery
 to *Immanuel* in whom it comes,) but in Parables before
 That an acknowledgment may be from us to the glo-
 him who opened his mouth in Parables, to the Pha-
 and multitude, and to a people afterward in their
 our tenemy, uttering things kept secret from the ^{† the mul-}
 titude of the world: But *to you to whom it is given to ^{tituda.}
 know the mysteries of the Kingdome of heaven, vers 11, ^{* Mat.}
 us all things though they are Parables yet they are inter- ^{13, 34.}
 To the glory of him who so opened his mouth ^{† Psal.}
 35; That ye might believe he utter'd so much of old. ^{18, 2.}
 end of the two witnesses did he utter in Parables, ^{* Mar.}
 himselfe said, (because he saw **Jerusalem* would be ^{24, 16.}
 bodil times trodden down of the *Gentiles*, Let them which
 Judea flee into the Mountaines) This Gospel of the
 dome shall be preached for a witnessse to all Nations,
 then shall the end come, (the here speaks of the end of ^{† vers, 14}

Judea: he had above said the end is not yet, all these are
 the beginning of sorrowes,) *Ergo*, to that witnesse of the
 Kingdome, and to that end, place the beginning of the
 two witnesses prophesie, even to his own words; to those
 because of the power of the enemy before whom the two
 witnesses prophesie in a mourning weed, it is said, I will
 give power unto my two witnesses, and they shall prophesie
 1260 dayes: This end answering to that end, we see
 by the parrables annexed, Two Olive trees and two Can-
 dlesticks standing before the God of the earth, in *Zach*
 (next to the two Olive Branches, the sons of *Oliver*, no
 more but named,) it is said, These are the two anoiat-
 ones, in the Hebrew Sons of Oyl, *that stand by the Lord
 of the whole earth: in particular the witnesses are the
 book of †*Daniel* and of the *Revelat.* (for *Daniel* who rested
 now at the end of his 1290 dayes stands in the lot,) but
 †*vers*, 34 is a Parable, (though the word of the Lords Kingdome
 30. *John* 10th be come unto me,) Thow a man of so poor a pi-
 tance of the earth a Lord as my self is, can be the Lord
 (though but for a mark) they cannot receive it, no, no
 more than the Jewes could receive the Carpenters Son
 not considering, that he who built all things is God, or
 *1 *Cor.* 1, that the *foolishnesse of God is wiser than man, or that
 25. the Spirit searcheth the deep things of God. I grant
 was upon that 14 vers, or upon chap. 6. 5. that I spake
 it, after that I had laid claim by the colour of my horse
 and by 4 books bought in *August* 1661, and by the way
 and orders of my horses going forth, suting to his 4 cha-
 †*Zach* 4 ots and horses, which are there interpreted, The 4 Spi-
 *chap. 6. ritus or winds of the heavens. They went forth betwe
 the Mountainous imagination in 1647 in *London*, whe
 put in for a Kingdom to my selfe, and between that mo-
 tanous imagination in 1662 in the North, when I we
 hence not in letter but in Spirit and lodged by the riv
 Thames where I never lodged before, nor had no bu
 no

Note, He hath confirmed by those parables, next
 the end of the two witnesses prophecie their prophesie,
 the two witnessing booksof numbers, called the two Olive
 trees are the parables, as if there were no difference be-
 tween two books two men and two Islands or Churches;
 these are the parables which for witnesse from our King-
 domes, the high Persons here hath he chosen to answer to
 those his words of old, This Gospel of the Kingdom shall
 be preached for a witnesse to all Nations &c. The spi-
 ritual confirmation is also by dream and vision true prophe-
 Num. 12th 6. And

Also by the parable of my tender years answering to his
 word of the parable of the tender fig tree tbranch, and †Mat.
 24, 32. of Summer. The people of these two Islands
 ready to understand the parables of each other, but
 neglect they will those in the text, and this other of the
 spirit upon my spirit, whereby he best of all gives me fel-
 lowship with John; This,

Christ triumphing by reason of the truth is the ultimate
 of his coming and is the white horse. What is it else
 *signifying the truth by a horse: such a skip is there
 before from the 2 witnesses to 2 Islands and to 2 men,)
 the letter of the horse to this time of ours: As the Ly-
 the banner of Judah is skipped from to the root of David
 so is Christ the seed of David the opener of the book;
 Judah is the princely Tribe and by honour is it now open-
 It of verse 5th he expoundeth verse 6th, by the stand-
 of a Lamb as it had been slain; in that he alots him the
 Office of opening the book verse 7, 9; The Spirit †Re, 7. 3
 use to signifie the slain Lamb on my Spirit by a quarter
 Lamb, fith our Ministry say of a piece of bread, The
 of our Lord: and do not stand as the Papists I have
 do, upon the figure of whole Christ upon a wafer:
 Spirit shewed not an whole Lamb: and two twelves
 he shewed thereon, signifying the 12 Tribes and 12
 Apo-

- 24 Apostles of the Lamb : and the man by a third 12 placed
 12 as in the ~~margin~~ under 24 is signified 144 as before.
 144 So ye may passe to the History of the ram slain by *Abraham*
 *Gen, 22 which freed *Isaac* *the promised seed from death. That
 13. offer by *Isaacs* Father was but an offer for a figure of what
 our Lords heavenly father suffer'd upon him. That ye
 may sing new songs from Mount Sion, and from the 144000
 †Re, 14. with the Lamb there, for the love of our Lord to these
 3. two Candlesticks or Islands, *Isaiah* 24, 14, 16. 7 For
 seven Candlesticks are interpreted to mean 7 Churches.
 Re. 1, 20 ; Then by these two Churches the mystery open-
 ed he hath made to answer to the prophesie, the new
 things of this the Householder Scribe to answer to the old
 things. And say, that the *roose of thy mouth is like the
 *Cant. 7. best Wine, sweetly †causing the lips of the ancient or of
 †for those who are asleep to speak, verse 9th : so that you ought
 †straightly to answer him ; I am my beloveds and his desire is towards
 me vers 10. So of things new and old to *Thomas* who hath
 his changed name *John*, to the glory of his Lord, and to
 that *Jerusalem* which is not in bondage, as by and by ye
 may further see by names *Jacob* called *Israel* 1st Note,
 †Re, 21. In that I who am *John* was sent to seek a City, which
 2. coming down from heaven was to be found on my own spi-
 rit, That this was done for no end but to bring down in
 *Mat. fulfilling those prophets, the word of *our Lord, The
 11. Law and the prophets prophesied until *John*, that is until
 †John, 5, this latter *John* of the things which the Father †gave the
 Son to finish, which is called a greater witnesse than it of
John baptist verse 36 : to which witnesse he hath quickned
 whom he would. The bodies of them in the grave shall
 come forth : But ye are first to arise to this burning and
 †2 Thes, shining light, The †brightnesse spoken of except ye will
 2. blot out your names out of this the other and opened book
 of life to that white throne. It brings down the Prophets
 because I went south to seek a City *Eze.* 40 3. and *Isaiah*

12. and *Zacharia* 4. a City to be inhabited as towns without walls: no marvel for I found it which is from above On my own spirit, *Gala.* 4. 26; *Jerusalem* which was being in bondage with her children, verse 25; as Mount Sinai was, was that City, Seeing our Lord was to say, The true worshippers shall worship him in spirit and in truth; It is,

The reason why he gave the Prophets voyces to lift up Mount Sion in *Jerusalem*, Because the Spirit of truth *John* 16 saw how the Jewes would abuse in a pompous shew Mount Sion or the Law, as the Papists have abused the Gospel: he opened his mouth to the multitude in *parables*: and the Scriptures foreseeing that God would justify the heathen through faith preached the Gospel before *Abram*, *saying, In thee shall all Nations be blessed *Gala.* 3. 13.

8. Note, He sucketh the Gospel from a short sentence. The spirit preacheth this fith he was Grand Father to *Israel*, in that word *Grand-Father-Creator* upon the romans seed that fled: To confirm the old by the new. The Prophets spake in the singular number, *Jacob, Israel, Joseph, Ephraim, Judah*, To confirm this word, To *Abram* and to his seed were the promises made, He saith not unto seeds *as of many but as of one*, And to thy seed which is *Christ*: If ye are *Christs* ye are *Abrahams* seed; and heirs by promise. Now,

Look upon it to *Abram* before he was *Abraham*, The Lord said, tell the *Starrs if thou be able to number them. **Gen.* 15 And he said unto him so shall thy seed be? Thou art ready to say the Apostle preached wrong: but stay thy selfe that above.

Look upon *Jacobs* blessing of his Grand sons by *Joseph*, the Angel which redeemed me blesse *Ephraim* & *Manassah*: he blesseth the younger before the elder, as by *Isaac* *Jacob* the younger was blessed before *Esau*: with these words *Jacob* blesse, *Let my name and the name of my Fathers be

be **Gen.* 28,

be named on them and let them grow to a multitude in the midst of the earth: he saith of *Ephraim*, (of which Tribe sprung *Jeroboam*,) his seed shall become a multitude of Nations or fulnesse, Therefore before *Manasseh* he blessed *Ephraim*: This was fulfilled in that ten Tribes fell to *Jeroboam* of *Ephraim*, so is he according to vers 19 a younger brother greater than the elder. 2 Therefore *Ephraim* is much spoken of in *Hosea* 12th, where *Jacob* is also mentioned, both of whom dyed many years before *Hosea* prophesied, which was after *Jeroboams* dayes; so I say comes it to passe that a single name is used. *Ephraims* greatnesse here consisteth of outward glory, He is a Merchant he is

†*Re.* 18, 3, 7. †rich, I have found me substance saith he ver 7, 8: *Ephraim* provoked the Lord to anger vers 14: and his reproach shall his Lord return unto him: this is done in 2 horns like as to the Beast *Re.* 13 11. 3 Many were the standings of the Israelites in the wilderness, where you read how they provoked God at the red Sea, *Psal.* 106, 7. and they tempted the Lord at *Rephidim* where they wanted water, *Exod.* 17, 2, 3. Thence they come to Mount *Sinai*, where by

†chap. 19. 20. †*Moses* they received from God the ten Commandements. 4 They made a calfe in *Horeb* and worshiped the golden Image, *Psal.* 106, 19, They changed their glory (even God) into the similitude of an Ox, vers 20: For *Jeroboam* who brought up that Idolatry, hath as he is of *Ephraims* tribe an Ox for his Arms, it seems the reason of that speech. Now,

†vers, 2. Look upon the saying in *Psal.* 87. †The Lord loveth the gates of *Sion* more than all the dwellings of *Jacob*: and

**Rom.* 9. 13. †*Genes.* 33, 1. from what is here premised thou easily gatherest, that though the Apostle *Paul* said, *Jacob* have *I loved and *Esau* have I hated, (sith *Esau* came with 400 †men when *Jacob* met him but with a few,) that speech of the Apostle was

**Rom.* 9. 11. especially to be understood of the election, *as of that single person *Jacob* so of others: and that sith *Jeroboam* had

giv-

en himseffe to Idolatry, and to lift up *polisie above the *1 Kin 12
 ship of God at *Jerusalem*, and yet was he great, that
 was the reason of that speech, (as also from this, The
 gression of *Jacob* is *Samaritan*;) The Lord loveth the
 of *Sion* more than all the dwellings of *Jacob*: for *Ja-*
 is named on all the seed of *Israel* in that place.

† Mica.

er, Christ to come of *David* of the loim of *Judah*, Ju- 1.5.
 is in this single name, seed, or honour the Scepter con-
 ed until *Shiloh* *come: we render it a fuller knowledge *Gen. 4.
 the truth of our Apostles speech, Not of seeds as of 9.9.
 y but as of one giving us heirship † according to the pro- † Gala. 3.
 made in *Abraham*, yet in Christ before he was. And, 9.

oses also penned truth though that seed should be a
 friend or as the Starrs: as fish to *Josephs* *son for in- *Gen. 46
 se. See *Jeremie* spake of *Jacob* and of *David* chap. 30 9 18.

and of the New covenant chap. 31 31 33, and of the
 king of the Old: the new can be made only in Christ,
 only can give us a new heart. 3 We under Queen

ers dayes were scoffed at: *Ishmael* was a scoffer, yet
 and all *Israel*, both did partake of the outward sign
 circumcision: Yet are not all *Israel* who are of *Israel*, but
 ac shall thy seed be called: and God having said, *Sarah*
 bear thee a Son indeed, & thou shalt call his name (for
 had laughed,) *Isaac*: and I will establish my cov *Gen. 17

with him for an everlasting covenant and with his
 after him vers 19. As for *Ishmael* 12 Princes shall he

But my Covenant will I establish with *Isaac*, vers
 Thy name shall be no more *Abram* but *Abraham*:

a Father of many Nations &c. I will be a God to
 and to thy seed. Christ before *Abram* was was the

l, doth thus give us hold on the words, Your Fac
 did eat manna and are dead, herein he minds them

in the wildernesse, which *Jeremie* calls a break-
 the Covenant naming *Egypt*, to mind them of what

he spake: it that was presently after made in the
 wil-

wildernesse at their forth coming This is the bread which
 cometh down from heaven that a man may eat thereof
 and not dy, for man lives not by bread alone but by every
 word that proceeds out of the mouth of God. I am said
 to be that bread of life: Then it followes that *Isaac* had by
 the name until the fulnesse of time came, or that *Christ*
 came, in whom alone by feeding on him can stand the
 verlastingnesse of the covenant, and of life everlasting
First Note,

How it concern'd *Jesus* as to change the name of *John* call-
 ing him *Elias*, and as before to maintain *Israel* a Kingdom
 by it selfe, each single name in the mouth of the Prophet
 meaning the *companions or people each of them after
 *Exe, 37 Division by *Jeroboam*; I say as so to maintain these, so
 so to speak of *Johns* tarrying till he came, even in the
 gifts to the opening of the other book of life comes he
 or else verily the covenant that is not without New and
 Old could not have been so sure to us. 2 Note, for

this rider of the white horse saith, I see heaven opened and
 behold a white horse: the wonder at *Ha ha ha bay* He
 at *Isaac* Laughter a name on this man of changed name
 he on the horse had a name written that no man knew
 the wonder is taken away; For who so laugheth not he
 not saith that heaven is opened: What heaven opened
 us and we not laugh? Wee be to all those that imbe-
 not this faith with laughter and song, sith scoffed at he
 we been by the *Ismaelites*, even by *Papists*: as if we were
 all *Pharisees*: the more easily ye believe *John* Poss.

The *Jewes Rabbins* held that all the Kings of *Israel* were
 to *Gebennah* that is to hell, and the Author of the view
 Scripture justifies this judgement. The *Revelat.* saith
 the ten horns or Kings give their Kingdomes to the Beast
 and this book saith, The Devil the Beast and false Prop-
 are cast into a lake of fire. So that the *Papists* in calling
 themselves universal, by Scripture carry but a pompe

upon earth, dangerous of hell. And,
 Our Lord to the Pharisees in whose stead they are set
 (,) saith † The Kingdome of God comes not with ob-
 scription or outward shew: and to them who say, Lo here † *Lu. 17;*
 lo there as Papists and Quakers are at this time apt to 20.
 he saith, The Kingdome of God is among you as
 emergent verse 21.

And to his Disciples he said, the dayes will come when
 shall desire to see one of the dayes of the Son of man and
 shall not see it. Again, the other in *Mat. 24* are dis-
 covered by chambers and secret places, such as the Quakers
 frequented in a time when they needed not, between 1650
 1660 of these, (yea and we may speak it of Papists also,
 of late years could perform but an hidden service in
 England and Scotland,) Our Lord saith, And they shall say
 you, see here and see there, Go not after them: For
 the lightning that lightneth out of the one part under
 heaven, shineth unto the other part under heaven, so shall
 the Son of man be in his day vers 24.

Our Lord according to his word appears to be with
 who baptize with fewest outward shewes. The
 Quakers have a great outward shew but baptize not. The
 others baptize but with abundance of outward shew, they
 use the water in the Font and such like; Therefore (as
 because of the mind inlightning given us at this time,)
 Our Lord is with us. Go teach baptizing † them, and lo
 with you alway even to the end of the world.

What day is that desirable day? It is the day of this † *M. 28, 20.*
 Our Lords revealing by the act of the Comforter to convince
 the world of sin for their unbelief in Christ: yet is it a day
 of light: for the little book is sweet and bitter. But
 it is a day of revealing, *Ergo*, sweet: a day of unbelief,
 bitter. You have seen it by the gathering of the
 people, and by the tribulation of these dayes, to which
 suffering and tribulation is the word those, so to mark out

*Zac. 14

3.

† 10/8.

30.

to us this day. A day foretold by the Prophets, it is this day by the living *waters of *Jerusalem* going forth from sea to sea to awaken your hearts out of the sleep of sin. 2 By a day spoken of by the horse bells holiness on them, which I have shewed you in the horse of three spots, the dam bought upon Trinity Monday: because it falleth out to him who was commaunded of God to buy the white horse and ride him in 1661 and the other since North and South so order'd by God that ye might be the more excited to repentance and amendment of life, at the fulfilling of his word, to sound forth these, the dam in 1664 and her colt in 1669 were both at *Lewis* and elsewhere in the South.

3 This is the day for it is revealed by water and by the spirit: and except a man be born of these, (tell your Rulers we cannot enter into the Kingdom of God, *John* 3) Heaven is opened the white throne warns you of the glorious throne of *Mat.* 25; Look that by faith and repentance ye place your selves with the sheep; so shall ye receive this saying, Come ye blessed. Otherwise, that if ye dare think of turning to Popery, look ye to hear the saying, Go ye accursed: for these have given their meat and drink not to Christ but to Antichrist; For ye gave not, or did it not to one or more of the least of Christ's brethren: but to those whom Antichrist or sin hath enslaved.

4 Christ comes as a thief with many names in the day, that he might not come for suddenness as a thief in the night. Why of your selves judge ye not what is right? The Spirit of truth comes to convince the world of unrighteousness and of judgment, because our Lord is gone to the Father and ye see him no more. Is it right to persuade the world to deny Wife, life and lands for his name's sake and to see the world no more till he comes to destroy it: or is this righteousness whereby to convince the world is this his going to the Father: if it could be so? It is not the sending of the Comforter, nor a convincing by judgment.

ment it were not, to destroy the world and not forewarn
 mans dayes shall yet be 120 years; The Spirit of
 Christ so preached in the dayes of *Noah*.) Therefore he
 chosen by the judgement, (yea and by judgements,) ^{†Gen. 6.}
 is the judged Prince of this world, To convince or ^{3.7.}
 prove you by the judgment of your Prince, fine white
 linen: and every body heart and soul of those, who wear
 fine linnen, Let them for ever and ever partake of for-
 ever, if they will not acknowledge this to be the com-
 of the Comforter; and Christ in him; (For, no lesse
 be implyed where it is not expresse d,) forewarning the
 world, by opening the other book of life, at this the time ^{*1 Pet '3.}
 the Sea and the waves roaring, (before the next words
 fulfilled,) mens hearts failing them for fear &c. For
 ourselves can judge, that such a time is no fit time to gain
 by the book of life placed to the white throne, to the
 it should be preached. *Ergo*, studye ye that throne
 that book of life. Say ye God hath of old taken it that
 now lift up in his service to convince us by: that which
 Prince hath order'd & our selves have done. God we
 to be Omniscient. The ancient of dayes in *Daniel* †who ^{†chap. 7,}
 aks of the *Messia* and declares the abovesaid long time, ^{9.}
 whom *Messia* bore witnesse and *Daniel* to him: his gar-
 is white as snow, and his throne like the fiery flame,
 judgment gives he, (for know ye not that the Saints
 judge the world,) to the Saints of the most high: it is
 we ye have seen we partake of, 1st. Because the first
 instruction aswel as inspiration is to us. 2 Take heed ye
 not the Holy Ghost; for ye have again put on white
 the outward witnesse of *righteousnesse, *Re. 19, 8:*
 righteousness hereby he reproveth you. 3 Of judg- ^{*Joh. 16}
 because he the Prince of this world hath reproveth by ^{7.}
 worldly things, Thrones and Banners. If I go not away
 Comforter will not come unto you verse 7: that is the
 of Prophecie will not be upon you; which Spirit

after his ascending, the number of 12 received upon them
 in cloven tongues like fire. The two men Angels were
 in white apparel *who said, this same Jesus shall
 * *Act*, 2, so come as ye see him go up into heaven. When he a-
 11, cended on high he gave gifts to men: The witnesses be-
 † *Eph*, 5, ing then in white, (for ye must not restrain the word
 his so coming as he went up to the cloud alone,) it is
 righteousness in this the absence of his to choose to
 white horse, white linen both a gift to the man, who
 hath opened the mystery of the eagle seal. 4 Sith ye re-
John heard one of the 4 Beasts say, (these I have shewed
 bee the 4 Evangelists comprising the whole New Testa-
 ment: I say he saith,) Come and see; and *John* saw where
 the Lamb opened one of the seals: (him hath God
 * *John* 6. Father sealed:) To * *John* his beholding a white horse
 that first seal in the primitive times, none of you will
 deny the way whereby Christ conquer'd souls, and went
 forth to conquer, to be the Spirit of prophesie which con-
 tinued a little after *John* and but a little after. How is
 for fear of whether of your Princes Christ or C- the second
 is it, that ye read, I am thy fellow servant that have the
 testimony of Jesus, worship God: for the testimony of
 Jesus is the Spirit of prophesie; And ye acknowledge it not.
 What seal now opened could be like to the seal of the
 gleas gathering: Our Lords words and the Christian Be-
 ner sealed to this time, and what horse like to a white
 horse, to witness the Spirit of prophesie a gift of Christ
 now just before he descend to judge the world: Ergo,
 Comforter convinceth you of sin because you believe
 in Christ: And because ye say he is the ancient of days
 the Amen the beginning of the creation, or that he is
 † *John*, 5, according to the Greek letters Alpha first and Omega last
 this way according to that title of his declar'd, and
 this his work finished bears witness, being far greater
 ness than it of *John* that he is the ancient: I say he

with you of unbelief, because you professe him *Alpha*,
 confesse him not upon these grounds to be *Omega*: as
 he had so oft pronounced that title of first and last, and
 not by his word of old and works now anew to, assure
 same. Therefore,

Paternoster now and *Amen-Corner*, he seeing the finish-
 of your service after prayers and common close of all
Paternoster and *Amen*, hath he not well chosen, before the
 street and corner now, was of that name to say, Thus
 in the **Amen*, to signifying the beginning as in ver¹⁴, **Re* 3. 14
 the end by giving me who lived in *Paternoster* but lod-^{†1637},
 in *Amen* to old, that I might take these places as wel
 the uplifted stufse in your service; I say your prayer and
 life and all for a witness against you, to signifie and as-
 sure by the end that word of his, The works which the
 Father hath given me to finish bear witness of me that the
 Father hath sent me: even the same words which he spake
 did they now that way bear witness, That all men
 should honour the son having taught us to call God Father
 Old, and so honour'd the Father, as he the Father hath
 honour'd the Son now anew, by leading his sons servant
 a street of his own name, in that year of our Lord 1656;
 age of the Old world when the flood came on them
 1656: as it was in the dayes of *Noe*, so is it in this
 of our Lord being revealed by the Spirit of truth: he
 will glorifie me for he shall receive of mine and shew it
 to you, ver¹⁴, All things that the Father *hath are mine, **Joh*. 16.
 The mighty Counsellor. Who is our Father?
 the everlasting Father who is the son also and Prince^{†Isai. 11}
 of peace, who said, Honour thy Father and thy Mother.
 Who is our Mother? The Woman that fled into the wil-
 derness. As the Father sealed him the *meat that indures **Joh*. 6.
 everlasting life: so the Spirit hath taken our Lords seal²⁷.
 eagles gather'd to seal it, like as that prayer to seal it
 that street and sign the horse head, sealing that way
 this

this other truth of the horse, and neernesse of the judgement day; For the Jewes prayers conclude thus, *vizt.* *†Dr.* Write him *†*and seal him for an happy life in the day of *Lighfoot* judgement. Salvation is **of the Jewes*, *verf 22*: For to them was committed the Oracles of God, *Rom. 3, 2.* Use that prayer: but turn it not by many repetitions to babling. The Father shall give the Holy Spirit to them that ask him. Be not like to the heathen.

**John 7.* The Holy Ghost was not yet given because that Jesus was not yet glorified, *verf. 39*, this is well interpreted by *verf. 38*, to mean to prophesie, but more surely from *Acts 1*, from *verf. 1st* to *verf. 7*: For to a number about 12 it is said, Have ye received the Holy Ghost, They said to *St. Paul*, We have not so much as heard whether there be an Holy Ghost, that is whether there be a Spirit of prophesie. Unto what then were ye baptised said he. They said to *Johns* Baptism: he answer'd, *John* baptised to repentance, saying. That they should believe on Christ to come after him. When they heard this, they were baptised in the name of the Lord, And the Holy Ghost came on them and they prophesied: they were about 12 *verf 7.* Which of you do not easily sensate the ease of the horse in such a long journey as he with me went: or, the profit of 12 Tennants more or fewer, rather than the love of God in that word of prophesie; of it selfe without the Act of this the Spirit but a uselesse and dead letter, Behold a white horse: and so is also all the sayings of the 12 Apostles if the Spirit of sanctification come not on thy Spirit to newnesse of life. But yet the horse assures the prophesie, and the seal assures the horse: For ye read that at the opening of the first seal, *†Re 6. 2* in which primative times was that spirit, *John* beheld a white horse: so doth this *John* now to that Spirit which is not so much of prophesie as it is a spirit of interpretation and application, *vizt.* As by the voice of *Mare* and *Ree* applying our Lords words of comparing the King-
dom

of heaven to a net cast into the Sea: like as by the ^{†Mat.}
 of a written book in my hand in which I turned ^{13.47.}
 leaves, a leaf toward the beginning, and a leaf to- ^{Innocents}
 ward the ending: from a mans so doing that a book may ^{day.}
 easily open, I believe I am innocent though hence I a- ^{1663.}
 void that the books to the white throne *Re. 20, 11, 12*
 now opened: and the entering into heaven is to be
 fully heeded both of King and people. For I am
 yet to hope that God for everlasting life to the high
 hath brought them back into these Islands again.
 On *Michael. day 1670* I set forward *140* miles journey,
 read One of the written books in a high Gallery, and I
 till the Minister came: for so was the dream, be- ^{†Feb. 24.}
 the Vision of ^{†Litimenis.} Now, seeing the *14* dayes ^{1664.}
 the *17th* day that ended the last night in *Janu.* I must ^{*Jan. 24.}
 did keep to my house every night induring tempta- ^{1660.}
 and might not lodge out untill the *14th* night from it
 I said, This is the hour of throatcutting this night
 a fortnight, and held that the last night I might lodg
 I understand the beginning of the account to begin
 year *1661.* And sith I said that Christ or his Angel
 should appear and prevent the throatcutters, but held not
 appearance to joy or safety untill the *14* or last night
 month, I gather hence, first, that I am until the *14* year
 to go forth in a more private manner, And that if by
 time Christ do not appear by some great and general
 evidence on the Islands to have saved our throats, That
 the last year the third Angel is to appear reading un-
 the Minister comes. These which follow give us hope,
 of this first I cannot say it was dream, Vision, or
 mediate voice: this I can say it came on my spirit in the
 said *14* dayes space, vizt. *1st* That the K- & the D-
 the head of an army and shall stand it out against us
 they know no remedy, and coming in to us shall be
 still. The interpretation I take to be this, That if
 they

they come not into us they cannot be great still. 2 To be true and plain and short O King, Take us the foxes the little foxes that spoil the vines, or I will slay in my day in my day I will slay &c. By foxes I mean Jesuits. Therein ye have a sudden translation from the mouth of his servant to the work of his Lord. 3 I was lifted up in bed and had my hands stretched towards heaven, so the hands answers to *Daniels* man in linnen, and the stretching forth to that time and manner; and in that I sealed the whores destruction on my thigh this gives us hope. 4 And in *Septem. 1662* I said, The arm of Christ would be seen to be stretched out against Romish Babilon within 14 years. I said in that 14 dayes, Satan I will play up my game against thee to the uttermost: in 1662 when I said, We damned Satan prevailed, but yet not much for that night time I held that the steady minded Protestants, I saw passing towards heaven, and looked upon them as living longer upon earth then Papists, or any of the unsteady: That word *We damned* in that it arose from my living to 45 years old unmarried, sith the Pope forbids his Priests to marry you are, as to look upon the adultery spiritual and corporal of Israel, of whose departing from the Lord, *H. sea* was made an emblem, in that God said to him, Go take unto thee a wife of whoredomes, for the land hath committed a great whoredome in departing * from the Lord. It was in the dayes of *Uzziah* and *Hez-kiah* Kings of *Juda*, and in the dayes of *Jeroboam* son of *Joash* King of *Israel*. First Note *Jacobs* seed was a divided Kingdom, from the beginning of the reign of *Jeroboam* son of *Nebat*, who caused, (giving occasion to others to follow his wayes,) *Israel* to sin for 13 years, that is the reason of his mentioning, King of *Juda* and King of *Israel*; so, 2 Note that God as he reproved them by making his Prophet an emblem united to a whore of this whoredome; so sith he hath spoken of the Mother of Harlots in the *Reve.* (a mother therefore a

† chap. 1.
2,
* see an
emblem

† the num
ber Ezek.
45.

be of ruling sinners, as they were of Israel especially
 the Kingdome of Judah had as our Isles have had some
 forming Kings,) no way of spirit could better signifie
 this man a brother of the Prophets, than such a spirit as
 would make this man suitable to those and to these departers
 on the faith, the like being prophesied of *in the New ^{*Tim 4. 2}
 Testament as before in the old. 3 Therefore I having said
 I was the Lord of all the earth; I was by the power of the ^{†1662,}
 spirit the next week placed for a little while on the side
 of the damned, as indeed for that unsteadiness of mind (I
 not knowing it then the word of the Lord,) It must needs ^{*1 Sam. 8}
 be: This perturbation is one reason the Prophets cryed ^{7.}
 out, the burthen of the Lord, or the hand of the Lord
 was on them. 4 I said I was a great deceiver, and so in-
 deed is the great Pope: I but a few hours so, said I would
 patiently to hell. 5 The next day being Friday, from
 long-Barton the spirit lead me to ride upon the *Wouls*; which
 Thoson wrote woes, and that night to behave my selfe like
 a Papist refusing flesh meat at *Wetman*. Upon the Satter-
 day he lead me home again, and nigh *Bever*. a Minister
 along great garment black made me start out of the way, ^{†Mat.}
 saying, that if I rid his way I should go to hell. Be wise ^{23.5.}
 and take heed, for we may not reprove the Papists and for-
 m our selves. In 1660 I crossed I bowed and mock-
 ed at my selfe an whole night for so doing. It reproveth
 in the crossings and bowings in these Islands come in since
 No year, or begun again. I hope I am a man as far from
 being as any man, and have been of old so, yet so far
 reformed I was then, as that by that abstinence I was
 or to Papists; and at *Hull* like to Quakers. It reproveth
 of Judas Papists deeply guilty this way. Thus was the spirit
 prophesie on me like as on *Hofea*, shewing the end of
 the prophesie of the two book witnesses by that Spirit.
 Secondly, the word *of the Lord was made a reproach un-
 to me and a derision daily. Then I said I will speak no ^{*Jer. 20,}
 more ^{9, 10, 11.}

more in his name. But his word was in mine heart as a burning fire, I could not stay: the Spirit within me constrained me: I am full of matter, *Jobe* 32, 18. Thus was the Spirit on them two Prophets, one year after another in variety of matter exercising himselfe and renewing me or bringing matter upon me in that manner: for to the apparition, and also to the horse natural his buying, and to live again at the horse head was constraint upon me, and to the name of reproach clothing me with a cloud *Re.* 10, 1, from sea to sea; and in the wine &c. Thirdly to *Ezekiel* God said, I have laid upon thee the years of their iniquity according to the number of *dayes 390: so shalt thou bear the iniquity of the house of Israel on thy left side, **L**y again on thy right side, and thou shalt bear the iniquity of the house of Juda 40 dayes: I have appointed thee each day for a year. Thus *Ezek.* is a brother unto me, is a brother Prophet to me; For God laid upon me the iniquity of the 30 years distance between the end of 1260 dayes of years and 1290 dayes of years: the *Revelat.* number: Signifying thereby a joynt consent to evidence this spirit of prophesie *Re.* 19, 10, and *Dan.* 12. *John* being at the end of the two witnesses prophesie, ye see the reason why our Lord said *John* should tarry till he came: he signifying Grace, Grace carries, or name carries answering to *Sem* Name or Renown. The Law was given by *Moses* but of grace and truth came by *Jesus Christ*. The word of the Lord as to that Law, (*Isai.* who calls *Christ* mighty Counsellor,) is to it line upon line and precept upon precept, but here a little and there a little; we must apply the latter words of his to the Gospel: and this is by one drawing from the breasts, vers 9. I have noted before my rendering years. Here note a collection of words scattered, put these to that scattering, counsel and mystery; The Lord hath closed your eyes, (we may apply it to the Papists as well to the Jewes) the Prophets and your Rulers the Seers have

*Note it
390

Isai. 38
30.

recovered, chap. 28, 9, 10. chap 29, 11. I render it
 a reason why to this day the sayings were scatter'd
 and sealed; so a reason also why I could not say plainly
 before *London* was burned that it should be so: but if I had
 collected, that sentence in the sealed letter cast on the
 exchange in 1647, *London* stand or thou art undone, and
 united it to the saying in 1663 of a burning from the be-
 ginning to the end, This sentence before the fire had been
 plain before me, *London* shall be undone by a burning from
 the beginning to the end: but as God scatter'd things in
 the books, so he scatter'd sentences on my Spirit: it is a
 confirmation or a bringing down prophecies, shewing the
 meaning extent or largeness of those words, The Law and
 the Prophets prophesied until *John*, so that with force af-
 ter this comparison,

Compare ye the ten tribes to the ten Horns which give
 Kingdoms unto the Beast until the word of God shall
 be fulfilled, and the horns to the multitude in the Evan-
 gelists and in the *Reve*: or the Harlot in the *Reve*, to the
 woman of wickednesse, in the Ephah, which Ephah two
 women with wings but no eyes, *bear away into the land
 of Shinar, that is, into the land of shaking off, for so is
 Shinar in the Hebrew, they bear the one woman. Two
 women by the wind of Ships wings, between the appariti-
 on of the horse natural passed to and fro, even into that
 of *Babel* in *Genes*. 11 in the Hebrew: in the Greck *Babi-*
loun, we call it Babilon in a mystery *France* or *Spain* or *Flan-*
der. 2 After this comparison, that our two Islands may
 be likened to *Judah* and *Benjamin*: I say with force after
 those, ye say with the Angel, This man is *Johns* fellow,
 and we see this way the largeness of those words, The
 Law and the Prophets prophesied until *John*. Ye this way
 taking *Ephraim* who hath Ox or Beast for his badg of
 honour, an Idolater in *Jerusalem* and rebel against *Solo-*
mon, as well as this way when ye take the two horns like

*Zac. 5,
 7.
 †wind is
 there
 wings

- a *Lamb to the Beast of the Gospel, the Pope an Idolater
 *Re. 13. and rebell against the purity of Christs Doctrine, ye say,
 11. These be the 4 hoons which *Zacha.* the Prophet saw scatter'd Judah Israel and Jerusalem: the beloved of God as in those divided Kingdomes, so is beloved in the Kingdomes of Christ down to this time of ours: for as the Lord shewed *Zacha.* 4 horns so also 4 Carpenters. Christ was contemptuously called the Carpenters son; though he is worthy of more honour than who builded all things than *Moses* was, and is the horn of salvation, that is, is King of Kings he shewed me in the winter 4 horns and 4 Carpenters: he maketh this the place of mine abode to sign forth his word, The Law and the Prophets prophesied until *John*, that is to the end of world, and to this the sign of the son of man in heaven, so only can the 4 Carpenters fray the enemy who lift *up their horn over *Judah*: this way these Islands appear to be the heaven of the true Church as the land of *Judea* was; so is confirmed that saying, (under the name of Gentiles the enemy is signified,) why do the Gentiles rage: he that sits is the heavens shall laugh and have them in derision. Which argument of laughter in or under this the light of the 2 Candlesticks is strengthened by the following words, Yet have I set my King upon my holy hill of *Sion*: for it is upon Mount *Sion* that the Lamb stands with the 144000 Israelites sealed, and *Sion* and Jerusalem in the Prophets oft are put together, meaning the Citizens of the New Jerusalem the spiritual worshippers; Therefore Jerusalem in the *Reve.* and on my spirit also hath 144: Made in Jesus perfect this worship and number is, for the Law made nothing perfect: But this the better Covenant, called by *Jeremy* the New Covenant doth: and the Spirit of truth establishes that same upon Mount *Sion* as the Law was upon Mount *Sinai*: both by writing. Imperfect we see it, Because *Aaron* the mouth of *Moses* by making a golden calve at the request of the people

ple, laid or occasioned this sin of *† Jeroboam* his setting up *† 1 King,*
 one of the calves of *Bethel*: the people then saying, Be- *12.20,*
 hold thy Gods O Israel &c. As that the reason of the *30.*
 imperfection is manifest, so this the reason of *Amos* the
 Herds man prophecies, is also manifest thus, Seek not *Bethel*
 nor enter into *Gilgal*: these were schools of the Prophets,
Samuel Elias Jedubun and others as Masters: Younger Pro- **cap. 1, 2*
 phets trained up under those, were called Scribes or sons
 of the Prophets: *Amos* was no *Prophets son. The mean-
 ing is seek not God at *Bethel*; no, though of Old an ho-
 nourable place: but seek him that maketh the 7 Starrs,
 seek the Lord himselfe, that is serve him in spirit and in *† John, 4,*
 truth as *†*saith our Lord, where he speaks of the hour
 coming and now come, that God would be worshiped
 neither in that Mountain of *Samarita*, nor yet at
 Jerusalem: I say the reason of the words of *Amos* is this,
Jeroboam had set up one of his Idol Gods in *Bethel*, and in
Dan the other, also because the Spirit foresaw that the
 rulers of the people would be more and more Idolatrous
 and superstitious, Tying the worship of God much to
 places, as in the dayes of Popery by *St. Peters* and *St. Pauls*
 Church, and in other the like appears; Therefore the
 Spirit in *Hosea* said, Come not in ye into *Gilgal*: And
 God had appear'd *in *Bethel*. So the Spirit of Christ
 preached in them before he was manifested in the flesh, **Gen. 28.*
 that this way he might be justified in that Spirit. Yet *29.*
Jeroboam had not sinned in so great a manner, if the will of
 God had not been that for those dayes, Jerusalem should
 be the place even that outward Citie of Gods worship:
 that it was the place our Lord affirms, saying of the *Sa-*
maritans ye worship ye know not what: we know what
 we worship, that is we worship truly: for salvation is of
 the Jewes, or there men ought to worship. It is spiritual
 adultery that these Prophets chiefly speak against. For
Bethel shall come to nought say they. Though thou Israel
 play

†Mi, 1.
3, 7.

play the Harlot, yet let not Judah offend; For the transgression of *Jacob* is all this and for the sins of the house of Israel: †What is the transgression of *Jacob* is it not *Samaritan* and what are the high places of Judah? are they not *Jerusalem*, Therefore I will make *Samaritan* as an heap &c. and ye read in *John 4* that the Jews have no dealing with the Samaritans: of the Samaritans Images and Idols it is said, they shall be beaten to pieces and destroy'd: for the gather'd it of the hire of an Harlot. *Samaritan* was either a chief City or a part of the people of Israel, as the high places of Judah are there called *Jerusalem*, because it was to the land of *Judea* as *London* is to these Islands. Ye see idolatry is as well there called by the name of an Harlot as it is in the New Testament. Let men note thence, that as the Spirit there in the mouth of the Prophets reproveth by that name harlot the sins that had been, That the name the mother of Harlots in prophesie of what was to be, (such as *Rome* hath sowlly offended by making and worshiping Images against the 2 Commandment,) was the fittest name that could be given the head City of the Christians. Ergo, the consent between History and Prophesie confirmeth faith in the word. That which was is that which shall (might a man of those dayes say,) be hereafter.

*Da. 10,
1.
*cap. 9, 1
†Jer, 25.

To the uniting of those two divided Kingdomes after they of *Judea* were captived by *Nebuchadnezer* of *Babylon*, God *made *Cirus* King of *Persia* add *Darius* of the Medes instrumental to this uniting: And their captivity *Daniel* is understood by the book of *Jeremy*, that God would accomplish 70 years in the desolation of *Jerusalem* *Dan. 9, 2, Jeremy 25, 9, 12*. When the 70 years are accomplished I will punish the King of *Babylon*: he had above named the bringing of *Nebuchadnezer* against *Juda* and *Israel*: and these Nations shall serve the King of *Babylon* 70 years, ver. 11. And *Isaia*. having spent chap. 44 against the vanity of Images, concludeth thus, Remember these O *Jacob* and *Israel*

for thou art my servant, The Lord who confirms
 the counsel of his Messengers, vers 26, saith of *Cirus*
 my Shepherd and shall perform all my pleasure, even
 to Jerusalem, Thou shalt be built, and to the Tem-
 ple my foundation shall be laid. This he spake above 100
 years before *Cirus* was born. Thence, First Perceive ye,
 unless ye hold *John's* fellow and the book of the *Reve-*
 lation ye cannot prove Christ the Prophet prophecied of by
 the Prophet, If he be not your Propet, he will not be your
 peace of peace: ye dishonour him making him lesse than
 the Prophets. 2 *Pharaoh* said to *Moses*, Go sacrifice to
 me in the land, *Moses* said, It is not meet to do, for
 I shall sacrifice the abomination of the Egyptians before
 thine eyes: we will go into the wilderness &c. Our
 Lord would not it should be thought his care was lesse,
 being spoken of a man of sin, therefore it was he de-
 clared his long rule, even the Beast his long rule no lesse
 than his care now,) that the service of his people might by
 the service of the woman into the wilderness appear as pure as
 the people, or as free from the abomination of the Beast
 as they from *Pharaoh*, Therefore the woman's seed fled into
 the wilderness. 4 Another likeness to it is this, God let
 them know that his seed should be afflicted 400 years, in
 Egypt and none of theirs, and at the end, that they should
 come out with a great substance after God had judged that
 they were in God, and have no other Gods before him: not
 like him who had so foretold things to come, And thou
 shalt love the Lord thy God, with all thy heart soul and
 strength. Thou shalt not bear grudge against the children of
 thy people, but thou shalt love thy neighbour *as thy
 self. The Gospel teacheth the same. Now look to the
 times before the said 390 years, looking upon the reign
 of *Solomon*, of *David* and of *Saul*, Then consider,
 The Judges Defenders of Israel 339 years: And the
 Judges

*2Chro.

36.23,

23.

†Ezr. I, 8

†Deut. 4

18, 19.

*Exod. 8.

25, 26.

*Deut. 6,

4.

*Levit.

19, 18.

450

Judges oppressors of Israel reigned --- 111 years.
 Note 450 years God wrought wonderfully for his people.
 They saw the promises atarr off and believed: and things
 without us are not made perfect. This ye may apply
 to these times of ours. Read *Acts* 13. He gave the
 Judges until *Samuel* the Prophet, vers 20.

† *Gen.* 3.
 15.

There was no comfort preached by the Spirit to the
 world that God hath penned by *Moses*, except the word
 of God to the serpent, I will put enmity between thee
 and the Woman and between thy seed and her seed; she
 shall bruize thy head and thou shalt bruize his heel. We
 cannot think upon this *Re.* 9. (It is given to the Locusts
 which comes out of the smock of the bottomless pit, to
 torment them that have not the seal of God in their fore
 heads, to torment them so that they shall seek death and
 shall not find it; but they the Scorpent like slingers are
 forbidden to hurt green things: I say,) we cannot think
 upon the tormenting death that Papists and Turk have put
 men unto, but that we think upon these Locusts Scorpions
 hence we sensibly say, true is that speech, I will put en
 mity between the serpents seed and the womans seed, as
 that it fell from God. But by faith in Christ lifted up

* *Num.*

21. 9

† *Gen.* 6.

22.

* *Moses* lifted up the serpent of brasse, we shall overcome
 Another word of great comfort is,

God shall enlarge or perspade † *Japhet*, and he shall dwell
 in the tents of *Sem*: *Sem* signifies name or renown. *Noah*
 whose name signifies Comforter or Restorer, lived six hun
 dred year before the flood, and 350 year after. God said
 to *Noah*, I will establish my Covenant with thee and with
 thy sons, and with your seed after you ver: 8, 9. The
 Generation of the sons of *Noah* begin chap. 10th. He
 had 3 sons *Shem* or *Sem*, *Ham* or *Cam* and *Japhet*. *Japhet*
 was the elder ver: 21. Of the sons of *Japhet* read to ver
 6. By these were the Isles of the Gentiles divided. In ver
 6 of the sons of *Ham*, *Cush* the 1st *Canaan* the 4th *Cush* be

reared a mighty one in the earth; The beginning of
 and the kingdom was Babel, so in Ebrew, in Greek Babilon
 y appo Canaan begat Sidon and Heib; and the Jebusite A-
 e the Gargasite Hirvite &c. The border of the Canaanites
 from Sidon to Gaza to Lasha, ver. 15, 16 to ver 21.
 the of 21, read of Sem the father of all the Ebrewes, or
 was sown the seed of Jacob. The children of Sem, Elam
 n the &c. Arphaxad of the seed of Sem begat Salah and
 e; Eber: Of Eber came Peleg or Divided, for in his dayes
 the earth divided, his brother name was Jostan, of the
 Locu of Jostan read to vers 31, These are the sons of Sem
 pit, their families. By those were the Nations divided
 the earth after the flood. Principal notes.

th an Of the seed of Japhet who peopled the Isles of us
 rs anles, as I have heard these are our Islands: so they are
 t thin, sith Isaias propheties of fires, of songs from the Sea,
 ve pelles, and wing of the earth, of the punishment of
 rpiouast of the high ones, their being found wanting and
 out ed after many dayes, and of glory to the righteous:
 ed, right in 2 Isles was spiritual, even the flight of the owl.
 up spiritual guists is the cause of songs; for my selfe is
 rcome wing of the earth by the sea, I began songs in Lon-
 1647: I began here again when there were no cause
 l dwelg but that near approach of glory. so say I,

Nas Sith *Zacha: propheties of two women with wind in
 x 1. wings, and wings like a Storks wings, these lift up an
 od faith in which a woman of wickednesse, a resemblance
 l wing forth over all the earth.

The Sith the flying rowl of the curse to that going forth, a
 He ha of it is stealing, swearing falsly and a being cut off on
 Japh side, (for in 1659 I began to write,) and on this side
 o vordg to it. 4 Seeing the place, The 2 Women bear
 In ven the Ephah into the land of Shiner, To set it there
 Jb bther own base: base is foundation: Nimrod of cabb,
 g the brother to the accursed Canaan sons of Ham, and

† Lm. 216

28.

* Zac. 59

2.

Babel for the beginning or foundation of his Kingdome, ver 10; this seed found a plain in the land of *Shiner*: *Shiner* signifies shake off, and *Babel* signifies Confusion; This woman of wickednesse (in the *Ephah*) her foundation on base; For two women between the apparition of the white horte and horte natural came hither, and went hence to *France Spain* or *Flanders*. So the Prophet had by that vision the disposition or polisie of the 2 women to this curse: he to us discover'd it by their motion. This event shewes these to be the Islands. Discoverd they are by the Jewes Prophets the Hebrewes. It sounds forth this word. Blessed be the God of *Sem*, and *Canaan* shall be his servant. Object? But hither to it is *Cush* that is servant to us, or our faith is helped that way? True, Yet that sentence is already seen good: and this way also *Sem*s servant. Secondly Because, as to the following 27 ver is, *Canaan* shall be servant to the enlarged *Japhet*, so in this word cursed to *Canaan* a servant of servants shall he be, to his brethren ver 25: his brethren are his cosens aswel as his Fathers sons. Hundreds of years after those words of blessing and curse by *Noah*; seeing he lived to the year of the world 2006; and *Abram* born but 2 year after: for he was 75 year old at the first mention of the Promise, and his seed a stranger 400 years, even slavish servants to *Pharaoh* in making brick: I say to long after and more years, Those poor servants to *Pharaoh*, under the Conduct of *Joshua* enter'd *Canaan*, Driving out,

† *Gen. 12*, 3. The *Canaanites* and *Hittites* and *Peizites* and *Girgasites* and *Amorites*, and the *Jebusites*, ver 20. Now *Canaan* in th seed of his, (so long after,) is a servant of servants, even to the Jewes or Hebrewes, the seed of blessed *Sem*, For *Canaan* begat *Sidon* the *Jebusite* and *Amorites*, ver 15, 16. and as above is specified;) And fulfilled is that misttial Parable or prophetic of *Noah*; And expounded it is by the History of *Moses*, Like as the *Reve*: Prophetic is expounded by History written long since as his was. Hereby ye shall know that the living God is among you, even by driving out, The *Canaanites* and the *Hittites* &c. So Lord God shew thy selfe w us by driving out our strong enemies. Amen.